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*Of More Value than a Thousand Missionaries.\**

NEW CHINA—NEW METHODS.

BY THE REV. TIMOTHY RICHARD, D.D., LITT.D.

IT is not a mere dream that God has a ladder from earth to heaven. Every rung is there, provided by a loving Father; but He expects us to climb up. Every discovery of the right use of the forces of nature is a climb of but one rung upwards, whilst lack of discovery and invention, perhaps, wears out the rung on which we stand and we are in peril of a great fall.

China, like the West, had discovered agriculture in primitive times. It had discovered weapons of defence and attack, had discovered the art of writing, the value of organization into clans and nations, discovered the value of laws and principles of righteousness and benevolence. In a word, it had climbed high above the savage condition of the South Seas, of Central Africa, and of many castes of India and attained to a wonderfully high state of civilization. But it made the fatal mistake of thinking that its sages knew everything and that there was nothing more to learn. On that rung it has stood proudly for the last few hundred years, till the rung at last gave way, and there have been the great falls of 1842, 1860, 1884, 1895, and 1900, i.e., about one in every ten years.

This year, however, we have witnessed a great change. Who can estimate the immense significance of the change? In eleven out of the eighteen provinces we have records of the opening of colleges for the study of Western subjects. We find Japanese text-books on Western civilization translated by the score into the Chinese language and circulated by the tens of thousands throughout the empire.

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\* A paper read before the Shanghai Missionary Association, November 4th, 1902.

The reform of religion by the rise of Buddhism in India and its spread throughout all the Far East was an event of the greatest magnitude. The adoption of Christianity by Europe, America, and Australia was also an event of the greatest magnitude. But the practical reform in education in China during the last year, *if persevered in*, is of greater magnitude, for it will not only act on 400,000,000 Chinese but will re-act again on India, Europe, and America, and it starts with a far greater momentum than any of these other movements. Some 150,000 students who attended as candidates for the Chinese M.A. degree this year, were expected to answer questions about the history of Greece and Rome and the civilization of the West generally. Add to this nearly ten times that number who are candidates for the B.A. degree and we get 1,500,000. An intellectual army of 1,500,000, with their faces turned westward, is unprecedented and its results are difficult to exaggerate. This is the new China that opens before us.

And how has this come to pass? It was not brought about by the missionaries alone; although they live in every province of the empire and have their literature distributed in every town in the empire, and although its quality shows that they, Christian missionaries, have advanced far beyond the Chinese in the interpretation of nature.

Nor has the change been brought about by foreign merchants alone, though the imported articles are sought after by Chinese merchants from all parts of the empire as superior to anything China can produce.

Nor has the change been brought about by foreign statesmen alone, although China has been deeply humiliated every time it has tried to put down foreigners by mere force.

Nor has the change been brought about by Chinese rulers alone, although they have, in many respects, more autocratic power than any rulers in the world.

The change has been brought about by all these various forces uniting in insisting that without change China would be utterly ruined, with change China might again become one of the greatest powers in the world. Stubbornly and long did she believe that she had nothing to learn from the Western barbarian, but under God's providence the combined influence of war, commerce, and the Christian religion, was too much for her, and that is why we witness the great change of 1902 and the beginning of new China.

Here we might with profit review some of the methods adopted from the beginning in order to know where a change is necessary. It would take us too far afield, before an audience of missionaries, to review the political and commercial methods, although these also

are full of interest; so we shall confine ourselves to missionary methods only.

1. The first thing was to understand the people, for unless we properly diagnosed China's disease there was no hope of applying the right remedy. Few, if any, of the missionaries in China adopted the method, considerably used in Japan at one time, viz., of preaching through interpreters. It was believed that to do the work thoroughly one must know the language pretty thoroughly. The result was the preparation of dictionaries. We have exhaustive ones, such as Morrison's, Medhurst's, Williams'. Besides these general ones we have had dictionaries for local dialects in Canton, Foochow, Amoy, Shanghai, and a number of smaller vocabularies in North, South, Central and Western China. Then there were graduated lessons prepared for learning Chinese in many dialects.

2. After getting the language the next important step in the diagnosis of the Chinese was to know and understand their religions. To help in this difficult task we have the standard translations of the Chinese classics by Drs. Legge, Faber, Edkins, and Eitel, with learned dissertations on the relative value of the religions in China as compared with other religions and with Christianity.

3. The third step in diagnosis was to have personal interviews with the religious leaders in China to-day and try the effect of Christian truth on them. This has not been carried out so systematically as the other methods, for the simple reason that the leaders would not dare to receive foreign visitors freely, fearing reproof from their authorities.

4. Not having free access to leaders—whether mandarins, gentry, leading Buddhists, leading Taoists, or leading Mohammedans—the missionaries opened chapels in the main streets, in the hope of catching the attention of some passers-by. But anti-Christian leagues were formed to fine and boycott all who entered a Christian chapel. The consequence was that only strangers and men who had no character to lose came at first to the chapels and churches.

5. To break through the wall of prejudice medical missions were started to deal with disease which no class in China could keep out, so as to prove to all, by kind deeds, that our work was really beneficial and not harmful to China.

6. At the same time journeys were made by the missionaries through the country villages in the hope that the country people would be less prejudiced after free intercourse. This proved to be the case, and the majority of the converts so far have been from among the simple country folk.

7. Many, however, thought that the nation could never be converted as a whole by occasional sermons to the sick or to occasional strangers passing through our chapels, or by gaining over the country-folk, therefore an attempt was made to open schools so as to train leaders. But no students came. The pupils had to be paid to come. Board and lodging, clothing and teaching, were given for nothing for twenty or thirty years! It is only now that the Chinese are willing to pay for Western learning.

8. But the Christian church in the West could not dream of starting schools throughout the whole empire, therefore it occurred to a few that, in addition to preaching in hall and hospital and school, the preparation of high-class literature for distribution among the leaders throughout China might create an awakening among the Chinese themselves, for men might read books quietly in their homes without compromising themselves before the public, and these books were followed up by personal interviews.

9. Contemporaneously with these methods there has been carried on philanthropic work in famine relief, opium relief and other helps to the poor and suffering.

These nine methods have not been in vain. If it be asked what produced the one and a-half million converts, Roman Catholic and Protestant; what produced the Reform movement which shook the throne, causing a palace revolution because the Emperor was on the side of Christianity and Reform, which again brought on the Boxer movement which shook the whole world? Undoubtedly these methods of the Christian church by the testimony of Chinese and foreigners, friends and foes alike, were among the greatest factors in the land.

II. Having dealt with old China and how old methods succeeded, we have now new China and new difficulties and must consider some methods that are likely in turn to overcome these. Merchants and statesmen are devising new methods every day. Shall we be the only class to lie on our oars? God forbid!

Before coming to particular methods, however, it might be well to consider briefly the broad stages of individual life and then of mankind as a whole, as these may furnish us with some valuable principles to guide us.

Every man passes through four stages. First, the brute stage, when he is guided solely by his own desires without regard to anybody else; that is the baby stage. Then comes the docile stage, when he is guided by the opinion of grown-up people, nurses, parents, teachers; that is the pupil stage. After that comes the independent stage, when he trusts to his own intellect and his own experience, for he thinks he now knows everything; that is the



college-graduate stage. Last of all comes the stage, when he combines the best in the physical, intellectual and moral life, not only of himself but of that of the best he can find outside himself as well; that is the ripe stage of wisdom.

It is interesting to find that there is a striking analogy between individual life and that of the human race as a whole. First we find the savage stage when men were mainly guided by their own desires and by great conquerors like Rameses, Nebuchadnezzar, Tsinshih Huangti, Alexander, Caesar, Omar, Genghis Khan, Tamarlane, Napoleon.

Then comes the stage of pupilage, when all nations seem bound to go to school. This was the time when great religions were formed to supersede the stage of brute force. When Manu, Menes, Moses, and Mohammed arose; also Buddha, Yao, and Shun, Confucius, and Laotze, so as to make men desire to stand in harmony with their respective gods, their prophets and their sages.

Later came the stage of independent thought in Europe, beginning in religion with Luther, and Calvin, and Knox; in philosophy with Bacon, Locke, and Kant; in politics with Frederick the Great, and with Napoleon, and French and American revolutionists, trying experiments by breaking too much with the past. Similar liberty, bordering on licence, may be traced arising in Asia now.

Last of all comes the ripest stage which uses weapons of war for defensive purposes only, which recognises the true place of religion as the crown of education, the true place of independent action as freedom to try the new without destroying the good in the old, and while knowing that only those who resemble God most will prosper most, recognises that true wisdom lies in learning always from everybody and in living at peace with all nations as far as possible.

If these principles be true of individuals and of mankind as a whole, then China, like Turkey and other lands, has only been in the baby and pupil-stage up to the present, and now it is about to change from the high-school stage of mere national domestic teaching to the university of universal knowledge and universal wisdom.

If China be in the stage I have endeavoured to describe, then it is plain that methods adopted among other nations in other stages, whatever they may be, are not the methods most suitable for new China which is now entering on her third and fourth stages of progress. She cannot skip any stage of development and pretend to be on an equality with others.

III. Again there are some essentials underlying all adequate successful methods. For example:

1. A better understanding of the laws of God in regard to life and suffering than that possessed by the world at large. Not that intellectual conceit which will not tolerate any intercourse with those who differ from them. Not mere complacency that we have the highest truth, for that is the Pharisaism condemned by our Lord and is painfully evident in Mohammedanism and Confucianism and in some formal Christians. That is the false coin; the genuine one is that which is constrained by a divine compassion and looks on every human being as a brother. It contemplates the infinite possibilities of the endless life in power and peace and joy, and is daily grieved that so many are ignorant of the ways of power and blessedness, and of this fact that their suffering from age to age can be ended by the knowledge of God and His laws. We need not now discuss eternal punishment as something for the individual in the future, but we know that perpetual punishment is the condition of the ignorant in every race and age in this world. Chinamen will continue to be beasts of burden till they learn that electricity can do the work better. The native Australian and Patagonian will continue to suffer from the inclemency of the weather till they learn how to build a house and how to warm it. The despairing will continue to suffer till he learns that "all things work together for good to them who love God." Even the leading nations will continue to bear intolerable burdens of military despotism and to suffer the fear of invasion by neighbour or anarchist, till they learn and follow the juster laws of the kingdom of heaven. And we also must be careful not to miss these laws.

2. A better organization so that we may utilise our forces to best advantage. Consider the problem before us—how to influence and guide the mind of 400 millions. Many are in the habit of asking for more missionaries and making comparisons with the number of ministers at home to every million of population. That is a great mistake, for, according to that, there should be one missionary for every one thousand of the population, or 400,000 missionaries for all China! Now Mission Boards have never dreamt of such a thing. They aim at sending only an adequate number, not of pastors over native churches but, of missionaries who will train natives to be ministers of the churches in China.

What then is the adequate number of missionaries necessary for this task? We have two principles to guide us here also. The nations in treaty relations with China appoint one Minister to Peking and one Consul to each of the Treaty Ports, and through these they expect to make their influence felt throughout China. The other principle is that adopted by the Chinese government itself. It has divided the whole empire into some 1,500 counties,

over each of which there is what we in China inadequately call the District Magistrate, the true unit of Chinese government. Generally speaking every ten counties has a Prefect superintending those District Magistrates. Every 100 counties makes a province presided over by a Governor and his assistants. Then over all the provinces is the central government at Peking. By this means we arrive at the highly interesting and important fact that the Chinese government rules not only every county but every village and family in the empire by about 2,000 civil mandarins!

These considerations enable us to have some idea as to what number of missionaries is necessary for the guidance of the whole empire. Remember, too, that many choice native Christians can now co-operate with missionaries, as Manchus and Chinese co-operate in the government of the empire. These considerations will show that it is organization we need far more than mere numbers.

3. Now a word about the qualifications of those who guide the empire. The Chinese principle for a millennium has been to appoint only the best scholars to the post of governing the people. Hence, being the picked of millions, they have raised China to the point of pre-eminence over all nations in the Far East.

Here again we have a valuable suggestion that, if we are to bring about the best result in Christian missions, we are, in addition to piety, to endeavour to choose the best qualified men from our universities, with post-graduate training in missionary principles, for the posts of ambassadors of the kingdom of God in the land.

4. Last of all comes the all-important work of co-operation in organization. The Chinese government does not appoint two magistrates for one county, or two prefects for one prefecture, or two governors for one province. To state such a thing as possible is just like trying to keep order by tolerating a rebellion—a contradiction in terms. The same applies to missions. No Episcopal church appoints two bishops over the same district. No Presbyterian, Congregational, or Baptist church appoints two medical institutions, or two sets of schools, or two sets of evangelists in the same field, for they would regard that as preposterous. Now that God has bestowed His blessing on Episcopal, Methodist, Presbyterian, Congregational, and Baptist, almost in equal proportion, are we not denying that real unity which God has sealed with His blessing if we do not agree to organise our work as one body would do? Let us, therefore, divide the field without overlapping and divide our departments without overlapping, then we may naturally expect ten-fold efficiency and economy in our work and the blessing of God to be poured out upon us in ten-fold measure. If we believe our own Sacred Scriptures and are truly more loyal to Christ than to

our respective denominations, we should never forget that our unity is the greatest proof of our divinity. Our unnecessary divisions are a proof that we are too much of the earth earthy, and if we could rid ourselves of this, then instead of having converts by the thousands, we would have them by the tens of thousands. But what is everybody's business is nobody's business. Where can we find an **organizer** for this magnificent work?

This shows the need of the scientific study of the laws of mission success, and the need of a new kind of statistics never drawn up in the reports of missions before, viz., a quantitative table of statistics of the leading methods known in the world with their results, instead of following opinion—often blind—as must be the rule now without these statistics. This careful study would revolutionise our mission methods and make them advance in efficiency over the old ones with the same astonishing rapidity as we witness in so many other departments of modern activity.

My time for the opening paper is up. I can only briefly state some of the methods which seem necessary, viz :—

1. Not merely prayer for the Holy Spirit, but also a mastery of the laws which God has fixed for the obtaining of it and for getting answers to prayers.

2. Not merely elementary education, but also the highest education, for primary and secondary education will then take care of themselves.

3. Not merely extension of the Press, but also the circulation of the cream of the literature in the world.

4. Not merely mastery of the best modern Christian books, but also mastery of the latest books on comparative religion and their influence on the progress of the human race.

5. Not merely evangelisation of any of the lower classes, but also the evangelization and organization of the leaders of every class; the rest will follow like sheep. The conversion of one leader is often potentially the conversion of a thousand followers as well.

6. Not merely friendly conferences and united meetings with all Christian denominations, but also a genuine recognition of the fact that God gives His Spirit to all denominations without partiality, and therefore a determination to divide the field and divide the work without overlapping, and to have far more co-operation than at present exists in educational, medical, and other work.

7. Not merely fresh organization on a basis of a real unity of the Christian church, but also it should be on parallel lines and coincide with that of the Chinese government, i.e., our chief centres where their chief centres are, and our ecclesiastical divisions the

same as theirs—county for county, prefect for prefect, and province for province. Above all, there should be full understanding and co-operation with Chinese authorities and gentry.

8. Not merely study of the value and welfare of the soul in its relation to God, but also the study of the part man should take in political economy and social problems generally.

9. Not merely knowledge of how to influence men individually, but also how to guide them collectively, as all leaders of men must learn or fail.

10. Not merely intense activity and unwearied labour, but also the knowledge of the chief springs of action in individuals and in nations. Some knowledge must precede every conversion, some renaissance before every reform. The measure of harvest reaped is in proportion to the seed properly sown, otherwise it may be wasted on the roadside or among thorns.

11. Not merely effort to get the best text-books studied in China, but also translated and studied in all lands, then the next generation will be friendly, because swayed by the same universal and best ideas which man has discovered and God has revealed.

12. Not merely prayer that the kingdom of God may come and His will be done on earth as it is done in heaven, but also an active part in the federation of the world to the infinite good of all, on friendly instead of military basis, and the preparation of China for that step.

Since Japan, which is only one-tenth the area and has only one-tenth the population of China could, in forty years, make wonderful strides, adopting the reforms which took us a thousand years in the West to discover and adopt, how much more will China astonish the world when once its intellectual army of a million and a half of students are set ablaze with enthusiasm for the new learning, including the power of an endless life? Whatever methods we adopt to put China on the highest road of true progress must be undertaken quickly, lest the Chinese at this crisis lose their way and harm themselves and the whole world.

Judging from the analogy of the value of the application of natural laws to the progress of the world during the last century, we may reasonably estimate that if the laws of missions referred to above were practically carried out, it would be of greater value than if *a thousand missionaries were added to our number!*

"He that hath ears to hear let him hear." "I speak unto wise men, judge ye what I say."

*Presbyterian Union in China.*

BY REV. H. V. NOYES, D.D.



ORGANISED Presbyterian Union in China began at Amoy in 1863. At that time the missionaries of the American Reformed Church of the U. S. A. and the missionaries of the Presbyterian Church of England united with a representative elder from each of the two existing organised churches in constituting a Presbytery—not of the American Reformed Church or of the English Presbyterian Church—but of an independent Chinese Presbyterian Church. By the “Constitution” of this Presbytery, ordained missionaries had the same standing as native pastors of congregations. Later, when medical missionaries arrived, they were also given the same standing, provided they had at home been already ordained to the eldership. With the growth of the church a Synod was afterwards formed.

This union, so happily consummated, was continued for thirty-nine years, and the result has been a solid and eminently successful work. (See CHINESE RECORDER, November, 1901).

The next step towards union was taken by the Presbyterian Church in the U. S. A. (North), and it looked towards organic union of all the Presbyterian bodies in China. The first Synod of this Church was organised in 1870. It was organised with eight Presbyteries, which included one for Japan and one for Siam. The last two were subsequently separated from the Synod of China.

At the second meeting of Synod, held in Ningpo in October, 1871, Rev. A. P. Happer, D.D.; D. B. McCartee, M.D.; and Rev. J. L. Nevius, D.D., were appointed a Committee on the “Condition and Relations of the Presbyterian Church in China”. This Committee was instructed to correspond with the several Presbyterian bodies of this country, with a view to uniting the Presbyterian elements in this land into a Chinese Presbyterian Church. This movement was, in a certain sense, an offspring of the Amoy Union, for three delegates of the Canton Presbytery, on their way to Synod, passed through Amoy, and were greatly interested in Dr. Talmage’s enthusiastic account of the success of the Union in work there. The result was that Dr. Happer proposed to Synod the appointment of the Committee mentioned above.

At the next meeting in Chefoo in 1874 the following report was presented:—

“Your Committee would report that letters have been received from persons representing all the Presbyterial bodies in China, full of sympathy with us as belonging to the same branch of the

family of the household of faith, and expressing the hope that some time in the future we may be united in one organic whole. It is the almost unanimous opinion that the time for such a union has not yet arrived. It is thought by some, however, that a Presbyterian Confederation might be productive of good results." Among other resolutions the committee therefore recommended: "That we approve and recommend the establishment of a Presbyterian Confederation (or Confederations) similar to that inaugurated in India, as the most feasible step towards securing an organic union of the different Presbyterian elements in China." Rev. A. P. Happer, D.D., Rev. W. A. Martin, D.D., LL.D., and Rev. C. W. Mateer, D.D., were appointed a committee of correspondence with other Presbyterian bodies and to report to the next meeting of Synod.

The next meeting was held in Hangchow, May, 1878. The report of the Committee is too lengthy to quote, but it stated that a circular letter had been prepared and widely circulated just after "the accounts were received of the very important and successful meeting of the Pan-Presbyterian Council in Edinburgh, July, 1877." It was suggested in the letter that delegates might be appointed to meet in Hangchow at the time of the meeting of Synod, in order to take preliminary steps for the organisation of a Presbyterian Confederation. As only the missionaries of the Presbyterian Church in the U. S. A. (South) appointed delegates, the Committee reported that "whilst rejoicing in the interest which has been manifested by some, the response in answer to the circular letter does not appear to warrant the holding of any meeting at this present time."

The Committee was continued and at the next meeting of Synod, held in Shanghai, May 4th, 1883, reported that "there has been no opportunity of doing anything to effect a union of the different Presbyterian bodies in China." The Committee was continued.

At Teng-chow, September, 1888, it reported the following, which was adopted by the Synod:—

"Whereas every one of the Supreme Courts of the Reformed and Presbyterian Churches, now connected with the Pan-Presbyterian Alliance, on both sides of the Atlantic, have taken action favouring organic union on their missionary fields, and it now only remains to carry out the details of such co-operation in their work and union as soon as Providence opens the way, and whereas, there is an earnest desire among the ministers and elders of our churches for such a union in China, therefore



*Resolved:* First, that the Synod believes that the time has come for taking steps towards effecting a union of the Presbyterian Mission Churches in China.

Second, That the Synod propose to the missionaries and churches of the Presbyterian bodies in China that early steps be taken to effect such a union and request those of them who wish to unite in forming a united Presbyterian church in China, to send delegates to meet the delegates from the other missions at Shanghai during the General Conference at that city in 1890.

Third, That the Synod elect by ballot a Committee of six, consisting of three missionaries and three Chinese members, one each from South, North, and Mid-China, to correspond with these Presbyterian bodies and arrange for a meeting of duly appointed delegates to meet them in Shanghai in 1890, to devise a plan of union for the formation of a united Presbyterian Church in China. This Committee is empowered to fill vacancies which may occur."

The Synod elected for Southern China Rev. A. P. Happer, D.D. and Rev. Yü Sik-kau; for Central China, Rev. Geo F. Fitch and Rev. Li Kyüô-zing; and for North China, Rev. J. L. Nevius, D.D., and Elder Li Ping-i. Dr. Happer having returned to the U. S. A., on account of failing health, Rev. H. V. Noyes was chosen by the Committee to act in his place.

The result of the correspondence of this committee was embodied in its report to Synod at its meeting in Shanghai, May 11th, 1893. The report is in part as follows: That, as requested, a meeting was arranged with the delegates of other Presbyterian bodies at Shanghai, May 12th, 1890. At this meeting delegates were present from all the Presbyterian churches working in China, except the Established Church of Scotland, the delegate from which was prevented from being present. The following resolutions were adopted:—

"1. That in view of the difficulties arising from the difference of language, from distance, and expense of travel, an organic union of all the Presbyterian Churches in China, though desirable, is not at present practicable.

2. That we recommend that wherever two or more Presbyterian bodies are working in the same part of China, they should take steps at once to form an organic union in those districts."

After stating that an informal meeting of the delegates of five of the Presbyterian bodies was held, and that they drew up a plan of union, the Synodical report goes on to state: Connecting what has been above stated with the correspondence and conference which followed, your Committee think it evident:

1. The consensus of opinion is that the way is not yet fully open for the formation of a General Presbyterian Union in China.

2. The hope, however, is quite general that it will come eventually. Your committee therefore recommend: That this Synod send to each of the Presbyteries constituting it the following question: Are you in favor of the severance of the ecclesiastical connection now existing between this Synod (and its Presbyteries) and the Presbyterian Church in the U. S. A. (North)?

Arrangements were made to call a special meeting of Synod in case a majority of the Presbyteries should report a vote in the affirmative. The Committee was continued.

As a majority vote of Presbyteries was not reported, no farther action followed.

It ought to be stated, however, as a most important result of the meeting of the delegates in 1890, that organic union was effected in Manchuria between the Presbyterian Church of Ireland and the United Presbyterian Church of Scotland, and that this union has been as harmonious and successful as the union of churches at Amoy.

The following is all that appears on the minutes of Synod meeting at Shanghai, May 19th, 1898: "The Committee on Union with other Presbyterian bodies reported that they had not been able to do anything. Report accepted and Committee discharged."

Had, then, the scheme for Presbyterian Union come to an end? Not at all. The good leaven which had been working for so many years in all the Presbyterian churches in China was working still and would be sure to manifest itself.

At a meeting of the mission of the Presbyterian Church in U. S. A. (South), held in Shanghai in 1899, it was decided to ask the other Presbyterian Missions in China to unite with them in a conference to assemble in Shanghai in connection with the General Missionary Conference which had been planned for April, 1901. Political disturbances prevented both of these conferences.

In the autumn of 1901, however, a meeting of representatives of the Presbyterian Missions was held in Shanghai, and among other resolutions adopted were these two:—

1. This Conference earnestly desires the unity of the Christian Church in China, and cordially welcomes all opportunities of co-operation with all sections of the church: the Conference resolves therefore to take steps for uniting more closely the Presbyterian churches, hoping thereby to facilitate the ultimate attainment of wider union.

2. The Conference therefore recommends the appointment of a committee to prepare a plan of union, organic or federal as may be found practicable, and submit the same to the Church Courts (native or foreign) concerned.

It was in cordial response to this request that a committee was formed, consisting of delegates from the following Churches:—

The Presbyterian Church in the U. S. A. (North).

The Presbyterian Church in the U. S. A. (South).

The Reformed Church in America (Dutch).

The Presbyterian Church in Canada.

The Presbyterian Church in Ireland.

The Church of Scotland.

The United Free Church of Scotland.

The Presbyterian Church of England, and

The Presbyterian missionaries connected with the China Inland Mission.

This Committee has just held its first meeting in Shanghai from October 22nd to October 29th. Eleven delegates were represented, either in person or by proxy. Meeting twice each day, for a week, gave time for a frank and full statement of opinion on all points presented and of the doctrinal views and church polity of the churches, so as to leave no room for misunderstanding, if indeed there were any chance of that, after the wide correspondence with the delegates which had been carried on by the secretary. Absent delegates thus had their views presented, and in fact a valuable paper sent by one of them, Rev. J. C. Gibson, D.D., of Swatow, was taken as the basis of our discussions. After a week, not only of discussion but of delightful Christian fellowship, never to be forgotten, final conclusions were reached which were not only absolutely but cordially unanimous. These will be presented in detail to the Missions and Church Courts concerned.

This much we may say: (1). It was unhesitatingly voted that the union sought should be not federal, but organic. (2). The Committee wished to do nothing to unsettle existing belief in regard to doctrine, or practice in regard to church polity, but just as far as possible, in consistence with organic unity, to allow what already exists to remain until the united church shall see fit to make changes. This was because of the entire confidence that we had in the soundness of doctrine held by all the churches, and the substantial uniformity, except in minor details, of church polity. (3). We parted with a confident expectation that the missions and churches will support the plan of union proposed, not from any confidence in our own wisdom, but because of our firm belief that we were under the power of an influence infinitely stronger than the personality of any one delegate, or the personality of all, even the influence of the Holy Spirit, for which we had constantly prayed. Our work therefore which began with prayer, closed with doxology.

The delegates warmly appreciated the hospitable reception given them, at the close of their labors, by the Shanghai Missionary


Association with bountiful refreshments "provided by the Presbyterian ladies."

Opportunity was given for a full statement of what had been done, and the Committee set high value on the sympathy and cordial approval of so large and able a body of missionaries. It was with deep gratitude we learned that, by pre-concerted agreement, the members of the Association had, during the whole time of our meetings, been praying for our success. May their prayers be answered and the time be not far distant when there shall be one Presbyterian church in China.

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### *The Different Christianities of China.*

BY REV. WILLIAM ASHMORE, D.D.

HRISTIANITY is that form of religion which originated with Jesus Christ, which professes to have Him for its supreme head, to make His instruction their supreme spiritual authority, and His service the supreme purpose of their lives, and the enjoyment of what He promises the supreme hope of their future existence.

But there are vast variations in what is called "Christianity." As in Paul's day there had already arisen "another gospel" which was not a true gospel, so in the course of ages there have arisen Christianities which are not genuine Christianity at all, and which certainly cannot be called "pure and undefiled" Christianity. For there have been subtractions, such as those made by rationalists; unwarranted additions, such as those made by ritualists; abominable and destructive distortions and perversions, yet they all go by the common name of "Christianity," and pure Christianity is held answerable for the vagaries of them all.

This has been found true in Europe. It has been found true in America; and now it is being found true in Asia, especially in China. It is because of the latter that we now speak out. Chinese statesmen and Chinese scholars have been sadly muddled over the question, *What is Christianity?* It is unfortunate that a like confusion of thought has characterised so many of our own diplomats who ought to have cleared this subject up, but thus far have failed to do so. There are in China at this present time

#### TWO KINDS OF CHRISTIANITY.

These are known as the Romanist form and the Protestant form, and there is soon to be felt the influence of a third—the Greek church form. With the latter we at present have nothing to do, beyond giving it its place in a historic *résumé*. The Chinese, in the past,

and at the present, have been taken up with Romanism and Protestantism. Fortunately for the truth, in some respects, the Chinese have names to distinguish them apart—the *Tien-chu-kiao* and the *Ya-soo-kiao*, or "*The Lord of Heaven Teaching*" and "*The Jesus Teaching*," but both are known among the Chinese as "*Foreign Teaching*" and among the foreigners as "*Christianity*." The Chinese had their experience with the *Tien-chu-kiao* more than a hundred years before they heard of the *Ya-soo-kiao*, and an unsatisfactory experience in many respects it had proved to be. When the *Ya-soo-kiao* came they thought "*Why, here is the same old enemy with a new name,*" and much of the stigma attached to the *Tien-chu-kiao* was at once transferred to the *Ya-soo-kiao*, which thus found itself obliged to contend against the natural prejudice always felt towards a new religion, which comes in to be a supplanter, and also the aggregate ill will of two hundred years of what the Chinese considered the provocations and infringements of the *Tien-chu-kiao*.

It is not at all strange that they labored under such a misconception—these Chinese officials and scholars. "*Why, they must be the same*" they reasoned. "*They both date back to the same person many centuries ago, they both profess regard for the same book which they call the Bible, they both talk about the same God as the Supreme, they both teach about a heaven and a hell and a resurrection they both give the same account of the creation of the heaven and the earth. The correspondences are many, and the varieties, so far as the Chinese can see them, are few. They must be substantially the same, therefore, in our way of looking at things; that is, the Tien-chu-kiao and the Ya-soo-kiao are one and the same religion.*"

Against this conclusion of the Chinese (and of some of us among foreigners) we now enter a vigorous protest. It is indeed true, at home, that Romanism and Protestantism, and in China, the *Tien-chu-kiao* and the *Ya-soo-kiao*, have some doctrines alike, and occupy much common ground and are both called "*Christianity*;" but when it comes to the essential inwardness of the two, they vary so much that, considered as religions, they are *two entirely different religions*. Evidence of this is seen in the fact that the leaders of the two never have anything to do with each other in the way of religious association; they do not consult together, they do not work together, they do not pray together or worship together. They constitute always two different varieties, two different families, like two different clans, and two different communities. In other words they are of *two different religions*.

How this came about, and wherein lies the difference and the antagonisms that have sprung up between them, can only be understood by consideration of the

## FOUR HISTORIC DEVELOPMENTS OF CHRISTIANITY.

I. *Original Christian Apostolic and Primitive Christianity.*—

The original came from Christ Himself in elementary form; was rounded out and supplemented by the apostles under divine direction, and represented the faith and practice of the churches for the first period of over three hundred years of church history. At first, and for a time, the doctrines and great facts of Christianity were made known from mouth to mouth. But very early the sayings and teachings began to be collected and sifted and the things which were most surely believed among them, and the ordinances to be observed, were all duly recorded in writing; these writings were in due time collected together and were passed upon by competent authority and thus became the sole and sufficient rule of faith and observance of "all the churches" for the hundreds of years above spoken of.

According to this original Christianity there was one God, the God and Father of our Lord Jesus Christ. Jesus Christ was the one mediator between God and man; no other was needed and no other was tolerated. He was all-sufficient; the spirits of departed saints were never prayed to and were never asked to pray for believers; nor were angels ever prayed to. When John fell down to pray to them he was at once corrected and told not to do it. The saints of that day would have been astounded had they been told to ask the Virgin Mary to intercede for them with Christ. It would have been considered an affront to the love or the wisdom of the Master. The individual Christians were all equals and members one of another; they were all made "kings and priests" of God together, they were all baptized into one body and all ate of the same loaf and all drank of the same cup; there were no withholding of the cup from one class called the laity and giving it to another called the priests. The atoning sacrifice was made by Christ once for all; they never had priests repeating the sacrifice over and over again, as if Christ's own sacrifice was not enough. If those who continued the work of the apostles had claimed the power to turn the bread and the wine into the veritable flesh and blood of Christ, and yet which could not be seen to be so, the saints of that day would have been horrified. The churches too were all equal; they had no big churches which domineered over little ones, nor had they any big ecclesiastical officers who lorded it over the common Christian and who claimed the right to change laws and times and seasons and grant indulgences authorizing men to commit sin or to refrain from doing their duty or to forgive them their sins and their crimes, even before they were committed, so that a man could buy a right to commit sin. Such licence and indulgence would have been considered awful.



II. *The Eastern or Greek Church Development of Christianity.*—But now after between three and four hundred years there came, as Paul had predicted, “a falling away;” men departed from the faith, giving heed to seducing doctrines of devils. They held on to a form, but denied the power of godliness. There came to be a union of church and state, a disastrous thing for the purity of religion. Christianity was made a mere convenience for politicians and for ambitious prelates who had no religion about them. Saints were worshipped and angels were worshipped. Pictures and images, too, came in for a share of worship. A few big metropolitan churches domineered over the little churches of the country. Then metropolitan churches too got to contending among each other for still further supremacy till at last there was only one big one—the church of Constantinople—left in all the East. The others were all swallowed up in the ascendancy of that one. Emperors gave in their adhesion, the Constantines and others helped to swell this mighty and time-serving ecclesiasticism and made Constantinople a centre of the world for the Christianity of the day, though not the only one—as we shall point out in a moment. It had a powerful rival in the west, and the contest for supremacy surged to and from like a tremendous tidal wave. In course of some centuries the Saracens, or Mahommedans, got control of Constantinople, and they have held it ever since. The Greek church had to seek another centre. It found it in Moscow, in Russia, and now that is the capital city of the Greek Christianity. Here its great priests reside; from thence is exercised the ecclesiastical power that dominates a hundred millions of people. It retains the Bible of the apostolic times, but its religious forms and ceremonies and many of its doctrines and beliefs have been changed. It is not the Christianity of the New Testament.

III. *The Western or Roman Catholic Development of Christianity.*—This also began at the same time with the Eastern defection, about three or four hundred years after Christ. Indeed, for a time they were both of a piece. Man had corrupted his way, priestcraft ruled the hour. But if the corruptions of the Greek church were great, those of the Roman church were much greater. Rome, too, had enlarged itself by swallowing up all the churches round about. There had been several “Metropolitans” in the west, but these contended with each other till one was beaten after another. The “Metropolitans” fed on the country churches, and when they were full the great church of Rome came in and gorged itself on Metropolitans till it became full and fat. Rome did not accomplish this all at once. It was, from first to last, between three and four and five hundred years about it, getting



one kingdom or one nation at a time, and then going to work on another until all the nations of Europe, except Russia, and some of the nations of Africa, were in its ecclesiastical maw. The Greek church alone stood out, and so these two churches became like two lofty mountains above the plain. In the year 606 one of the truculent kings which catered to Rome issued a decree by which the Pope of Rome was declared to be "universal bishop" and the great usurpation was now consummated. And now the nations of Europe entered on that long period of religious ignorance, superstition and darkness known as "the dark ages," and which is plainly predicted in Revelation.

Our first question is to ask, What is the kind of Christianity that Rome now introduced and substituted for the simple Christianity of the New Testament which it displaced? To enter with detail into all the declensions of this vast apostasy would require a volume. We must limit ourselves to marking out a few lines.

Their head priest at Rome calls himself the "universal father;" he is the head of all their own priests all over the world, and he claims to be the head also of all the Protestant preachers and the Greek church preachers. They repudiate his claim with indignation, but still he keeps on making it and believes he has a right to enforce it if he only had the power. He claims also to have dominion over kings and princes. He cannot carry it out in these days, but still he holds on to the thing. Then he and all his priests claim to have the power to forgive sins. They have established auricular confession in which women and young girls are expected to whisper into the ears of priests all the secret thoughts of their hearts that the priests may ask about. Then they teach people to worship saints and angels and to invoke dead people just as the Chinese pray to their ancestors. Above all they teach people to worship the Virgin Mary just as if there were another mediator than Christ Jesus. With them the church is a vast combination like a great religious trust, with a great hoard of merit and good works that sinners may draw upon to make up their own deficiencies, but all of which is a tremendous delusion, for there is not a man on earth that has merit enough for himself alone. Every man is a bankrupt. The assets of a million bankrupts is bankruptcy still. Ten million times nothing is nothing forever.

One of the worst things about them is that they set the Bible aside. They do not distribute it, they do not encourage their people to read it; indeed if they see them have it in their possession they will take it away and tear it up, or burn it up. Besides that, they do, even among themselves, set it aside and overrule it by the traditions and decrees of their Councils and their Popes. They make

the Word of God null and void by their tradition. And what is still further an apostasy they teach that the observance of certain rites and ceremonies is enough to insure their salvation, and so men observe certain forms and go on sinning the same as before.

Now it is absolutely certain that this Roman Catholic Christianity is not the kind of Christianity found in the New Testament. There is the book with its teachings and requirements on the one hand, and there are the priests with their teachings and practices on the other hand. People can compare for themselves.

IV. *The Uprise and the Coming Out of the Protestants.*—It must not be supposed that all the primitive Christians fell in with these changes and usurpations. In the cities and the large communities, when the church of Rome acquired supreme control, the Roman form of Christianity asserted itself and people submitted, but in many out of the way places they clung to the old apostolic form. There were whole peoples like the Albigenses and Waldenses who refused to be Romanized, and they were persecuted and exterminated in consequence. But aside from these there were great teachers here and there in different countries who lifted up their voices in protest. Such men were Jerome of Prague and Huss of Bohemia. In course of time these protesters became more assertive and powerful. The Roman church tried to repress them, but could not. Meanwhile the Bible, which had become practically unknown to the people because it was in Latin, which they could not read, was translated into the language of the common people. They saw for themselves how far the Roman church had gone astray, and the outcry for a return to the old paths became mighty and irresistible. Great and capable leaders sprang up in Germany and France and Scotland and England all at once. There were Luther, and Melancthon, and Erasmus, and Zwingle, and Calvin, and Wickliff, and Knox and many others. With one voice they said, "*We protest against the errors of Rome*" and we mean to get back to the old Christianity of the primitive times. Kings and princes and myriads and myriads of people joined them; and then was had the great reformation. The essential feature of Protestantism was a determination to renounce and repudiate all the errors of Rome and to get back to the teachings of the Bible alone. As one of their great leaders said, *The Bible, the Bible alone is the religion of Protestants*. Protestants read the Bible and they live by the Bible; they believe by the Bible. They have no Pope, because there is none in the Bible; they have no worship of man, because there is none in the Bible; no worship of saints and angels, because there is none in the Bible; no private confession by women and girls to priests, for there is none in the Bible; no Purgatory, for there is none in the Bible; no salvation by rites and

ceremonies, for there is none in the Bible; no sacrifice of the mass, for there is none in the Bible; no compulsion in matters of faith, for there is none in the Bible; no salvation by a man's own good deeds, for there is none in the Bible; no supposed hoarding up of merit by a great corporation called "the church," for there is none in the Bible; no setting aside the commands of Christ by the decrees of Council, for there is none in the Bible; no selling of indulgences to commit sin, or to neglect duty, for there is none in the Bible; no invoking of the secular power to help build up religion, for there is none in the Bible; no acceptance by ministers of religions of the rank and honor of civil officials, for there is none in the Bible.

From all this we know what the *Ya-soo-kiao*, or what Protestantism is. Protestantism is a turning from and a turning to, a turning away from Rome with its Popes, its Councils and its human traditions, and a turning to the New Testament with its teachings of Christ and his Holy Apostles.

And we also know what genuine Christianity is. To believe and to live, and to practice according to the teachings and patterns furnished by Christ and His Apostles as contained in the New Testament, that, and only that, is pure and genuine Christianity.

All else is to be classed with what men, in other things, call "solutions," "mixtures," "extracts," "decoctions," "compounds," and "flavorings." More or less of Christianity enters into this composition. But there also enters a deal that is not Christianity, and so, pure and simple Christianity they are not, and ought not to be so considered.

Chinese and all others interested in this great religious question should study the facts and judge for themselves.

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*Fred J. Shipway.*

*Arrived in China—October 26th, 1899.*

*Married in Shanghai—February 25th, 1902.*

*Died at Chou-ping—October 22nd, 1902.*

*Aged 30.*

BY REV. J. PERCY BRUCE.

**F**RED Shipway's short mission life, of just three years, was divided pretty equally into three parts. From November, 1899, to the Boxer troubles at the beginning of the summer of 1900, was spent in Ching-chou-fu; from the beginning of the troubles to the early summer of 1901 in Chefoo; and, after a

summer in Ching-chou-fu again, his last year—from October, 1901, to October, 1902—spent in 'hou-ping.

I shall not readily forget his arrival in Ching-chou-fu in November, 1899. There was a peculiar interest to me in welcoming the new colleague, inasmuch as he had come direct from my own college at Regent's Park. We were very soon engaged in eager conversation on the changes and developments that had occurred there in the last twelve years. But the pleasantness of such reminiscences soon deepened into the delight of personal friendship and the joy of having a man of such fine spirit associated with us in Christ's cause. It needed but a very short acquaintance to realize what remarkable energy and devotion to hard work characterized our new recruit; and the closer one's intimacy the more one was impressed with his humble spirit. Very gratefully we recognized in him an enthusiastic student of the Scriptures and a heart overflowing in love and service for God and man.

The very first day after his arrival he was at the study of the language; and, hard though it must have been for one with such irrepressible energy to hold himself to the wearisome task of repeating sounds after his Chinese teacher, he never flagged nor did his patience fail him. There is no more trying period in a missionary's life than the first year or so of comparative inaction. To Shipway, however, inaction was impossible, and to have maintained silence on the "burden of the Lord" which was laid upon him, would have been a sore trial. It did not take many days, however, to discover two clerks at the recently established Post Office who understood some English. These he laid himself out to help, visiting them at their office, taking walks with them in his recreation hour, calling for them to go to the services, and frequently inviting them to his own room for Bible study and prayer. Later, but at quite an early stage as far as the language was concerned, he set himself to acquire special Chinese sentences expressing interest in personal religious experience, in order that he might get into heart-touch with those who could not speak English, and so the circle was extended to the students in the theological institute, the young teachers at the boys' school, a young officer and doctor in the neighbouring camp, until he had created no inconsiderable sphere of influence for his Master. It was as though he felt that his time was short. "I must be about my Father's business" was the spirit of those early days; I must *work* while it is called to-day, for the night cometh when no man can work.

Thus the months passed in faithful study and in eager service till the Boxer rising. With the rest of the missionaries Mr. Shipway went to the Coast and spent the next ten months in Che-

foo, manifesting the same devotion to the Master, the same determination to turn all vicissitudes of life into opportunities for service. He sought to comfort and strengthen the hearts of the Christian refugees in Chefoo, and, by correspondence, to encourage those who, unable to flee, were bearing the brunt of persecution in the interior.

During this period, and at other times after examinations when change was advisable, the opportunity was seized of visiting important mission centres, such as Peking, Nanking, Hankow and Foo-chow; thus the holidays were used to add to his training for the work of his life. On these visits he came into contact with some of China's missionary veterans, learning all he could, taking the keenest interest in all departments of mission work and making many new friends.

In the autumn of 1901 he moved from Ching-chou-fu to Chou-ping, arriving there with Mr. Burt on October 11th. Mr. Burt writes: "We reached Chou-ping on a wet miserable evening, and there was no one to welcome us, as the only other missionaries were away at the time. However we soon made ourselves at home, and Mr. Shipway at once set to work on the language, preparing for his second year's examination. He worked with tremendous energy and surprising enthusiasm, evidently finding real delight as he overcame the difficulties of the language and felt himself rapidly nearing the time when he would himself be able to take a full active share in the varied duties of a missionary. During some months we were thrown together a good deal, and I felt a growing admiration for my junior colleague and a steadily increasing conviction that he would make a splendid worker."

In the spring of 1902 he was joined by his bride; and now began the pure happiness of home life to which he had long looked forward. Together they studied the language and made plans for future service; and together they made short trips into the country, visiting the nearer churches and once taking a more extended tour with Mr. Harmon round the northern district. It was characteristic that during the trying wet season, when most feel it necessary to slacken their activities, Mr. Shipway not only pursued his studies without flagging, but in addition gathered together the teachers and others of the more intelligent Christians in the city into a Bible class twice a week for the study of the Prophet Isaiah. Equally characteristic was the spirit in which this was done. In the last interview the writer had with him in speaking of the great joy he had in this class, he went on to say: "I like to secure an hour in the day on which I take the class, not to prepare the lesson, because that is all ready beforehand, but to prepare *myself*."

In Chou-ping, as before in Ching-chou-fu, with his magnetic personality he was peculiarly successful in winning the confidence of the younger and more promising Christians. To such his home was always open, and there, in the freedom of social intercourse, they received impressions of the beauty of practical Christianity which will never leave them.

Conspicuous among Fred Shipway's gifts was a rare musical ability, and he was specially fond of sacred music. Both in Ching-chou-fu and in Chou-ping a prominent part of his labours was that of teaching singing to students, country church leaders, and members of the city congregation, and with marked success. He was an enthusiastic member of the Tune Book Committee, and himself composed several tunes which are already popular among the Christians. In the Department of Praise his loss will be keenly felt.

The Shantung Mission felt such entire confidence in our brother that they unanimously appointed him to succeed Mr. Harmon in carrying on the work of the northern district, of which Mr. Harmon has had charge since its commencement some thirteen years ago. The work in that district, in spite of constant Yellow River floods and chronic famine, has been signally blessed. Just now, however, it is in a delicate and critical condition on account of large destruction of life and property by the Boxers and the many unsettled claims arising out of that time of terror and havoc. Yet young and inexperienced as Fred Shipway necessarily was, his brethren felt that he was quite equal to shouldering these burdens. He readily responded to the call of duty, and was planning to begin his work there when disease struck him down and removed him to the higher service. Thus he was just buckling on his armour for the fight for which he was so eager, and for which, as he thought, all that he had hitherto done was but learning to use his weapons; when he was called hence! By gifts of nature, by thorough training, and by his own personal experience of religion, he was exceptionally well equipped for his work, a man who could have been called upon to fill any one of the many and varied spheres of mission life and for whom we looked for long years of growing usefulness. Words cannot express our sense of loss. With our limited vision we ask, "To what purpose is this waste?" and there comes but one answer that we can hear just now, "What I do thou knowest not now," and we bow our heads in love and trust.

The sorrowful and reverent bearing of the multitude that followed his remains to the grave testified to the large place he had already won in the hearts of the people, and the coming days will only bring home more vividly to them and to us the greatness of our loss.



This brief and inadequate appreciation will at least prove that his life was not spent in vain, nor can we believe that death has cut off his powers and opportunities of service, but rather in the glorious life he now lives they are developed in ways far beyond our ken.

May the example of his devoted life inspire some who knew him to come forward and carry on his work here in Shantung! The way to truly honour Fred. Shipway's memory is to follow in his steps, and with the same whole-hearted devotion live and die for those who sit in darkness and in the shadow of death. His grave sends a silent challenge from the heart of heathendom: "Come over and help us!" May the response of not a few be: "Lord, what will Thou have me to do? Here am I, send me!"

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### *Schools for Teaching Western Learning in Soochow.\**

BY REV. J. W. DAVIS, D.D.

THE Chinese have been brought very greatly under the influence of the thought that they will do well to tread in the footsteps of the Japanese in obtaining the benefits of Western science. There is a great and growing desire to learn the secret of the military and naval power, the lack of which makes China weak. The marvelous development of the Japanese empire, accomplished in the reign of a single Emperor, is a phenomenon which challenges the attention of all the thinking men in China. Since the Chinese were so ignominiously defeated by the Japanese in 1894-5 the desire to acquire the skill in arms which enabled their diminutive foe to inflict so humiliating a defeat, has steadily grown until it now profoundly influences the national mind. But the idea that mere physical force is in itself insufficient and must be guided by a class of men well educated and qualified to direct that force, has also grown and is growing. The Chinese are a literary people, and know by a deep and long cultivated experience the benefits of education. They have had their minds recently turned to view closely the national system of education in vogue in Japan, and a most earnest effort is put forth by some of the literati to adopt a similar system in China.

However loose and inadequate for the purposes of a strong government the control maintained over the provinces by the Manchu dynasty may be, that control is nevertheless real. The constitution of the Chinese government is in one sense a written constitution. It is embodied in the laws of the empire which have descended by ordinary generation from the time of the Tang dynasty, about six

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\* Read before the Soochow Literary Association, December 5th, 1902.



hundred years after Christ. A part of the complex political machinery by which the central government binds to its antique driving wheels the thinking men of the provinces is the time-honored system of literary examinations. These lead the aspirant after literary and political honors up from examination to examination, from the district to the prefecture, thence to the capital of the province, and thence by a long leap to the capital of the empire.

Whatever the new system of education may be, it is inevitable that the lines along which it is built up must, to a considerable extent, be analogous to those on which the old system has been conducted. The preliminary studies of the Chinese youth must be conducted in the provinces and the goal must be in Peking as it has been for centuries.

The student of biology finds in all divisions of the animal creation several systems, each of which runs through the entire organism. There is the bony system, the muscular system, the circulatory system, the nervous system. The military system of a nation is like the bony system of an animal. If the military system be inefficient the nation will lack backbone and be weak. The commercial and agricultural machinery of a nation is like the muscular system of an animal. If commerce and agriculture do not flourish the nation will be slow and dull. Leaving the circulatory system of the animal to illustrate the religious and moral system of the nation we compare the nation's educational system to the animal's nervous organization.

The educational system of China is like that of an animal which has the organization of its nerves complete, but the lines are so attenuated that they are in some parts almost invisible. They act with an energy so feeble that it is scarcely felt at all.

Not long ago there was a formal attempt to establish a complete system of schools in China, consisting of four grades: (I). The Primary Schools, 小學. (II). The Middle Schools, 中學. (III). The Colleges 高等學 or High Schools. (IV) The Peking University.

(I). As to the first of these schools, the Primaries, they are committed to the care of the three District Magistrates who reside in the city, but they cannot be established at first because there are not enough teachers prepared according to the system proposed. It is necessary therefore that the higher schools be established as soon as possible in order to prepare teachers. This naturally prevents the higher schools from being at first as high in standard as is to be desired. At this time we may say that the schools to be found in Soochow are in the formative state. (II and III). According to the Imperial decree there is to be in each prefecture a college or high school and a middle school (or schools) and subsidiary to these

several primary schools. We find near the Foo High 府學 prefectural college, otherwise called by foreigners the Confucian Temple, a lot of newly erected buildings, and on examination perceive that they give a local habitation and a name to the middle school and the college. The work of the middle school is expected to begin after next China New Year. The work of the college, or high school 高等學, is in full swing, and I will give a brief outline of it.

*Teachers.*—There are no foreign teachers employed; the eleven engaged in the work all being Chinese. Of these, five teach Chinese branches: two teach Mathematics, two teach English, and two teach French. The teacher of English is Mr. Wu, the interpreter in the Governor's office. He speaks English with great accuracy and devotes a large proportion of his time to the college work. I am indebted to his kindness and courtesy for the information conveyed in this paper.

*Students.*—There are sixty students in all. In the forenoon all study Chinese history, literature and government, also mathematics. In the afternoon the classes in English and French are held. Twenty-five students study English and twenty-five study French. As to age, the students seemed to be from sixteen to twenty-two or twenty-three years old.

*Method of Teaching English.*—The graded readers in English and mandarin, from the Primer to the Fifth Reader, are the text books. There is also an English and Chinese Grammatical Primer in the series, but it is very hard to understand and is practically unused. This series is the same as that used in India. The reading lessons are as to the English text unchanged. But the Indian text is removed and replaced by the mandarin. Note carefully that the lessons in this series are in a goodly number of cases little essays on Christian themes. I give a short list of subjects: The Soul, Our Heavenly Father, The Good Shepherd, The Brazen Serpent, The Religions of the World, The Wisdom of God displayed in the Lower Animals. As to the method of teaching English, one feature is to dictate selections from the celebrated Chinese history. Tung Kan Kong Muh, and make the pupils translate them into English. The extracts are copied carefully and then deliberately translated. The work is not done hastily as an oral exercise. Essays or compositions in English are written on subjects assigned. Here is an extract from one of the essays. I copied it by permission during my brief visit to the school. It shows how the truth is gradually finding its way into the minds of the Chinese. "History is a record of events that have happened since the world was created. When you study a history you may learn from it the time at which the world was created, the deluge took place, Jesus Christ was born, etc."

*Text books in History.*—Peter Parley's Universal History is used by beginners. History of the World from Earliest Times to 1898. By Sanderson, London. This is used by more advanced pupils.

*Text book in Geography.*—"Oxford and Cambridge Geography; edition of 1902. Expressly compiled for secondary schools and for pupils preparing for Oxford and Cambridge local examinations." There is no large wall map in the school-room except a very well executed map of China, Korea, and Japan. This is made in Japan.

*Text-books in Mathematics.*—The teacher of mathematics has had no foreign instruction at all. The text-book shown me is a translation by Dr. Fryer of a French work on Trigonometry, Plane and Spherical, by Godchaux. The teacher, not having had any foreign training, seems not to be acquainted with the full line of mathematical text-books made by missionary teachers.

In addition to the books mentioned, I saw on the teacher's table, in the room where English is taught, a copy of "The Advanced Grammar for Indian High Schools and University Students. London: The Christian Literary Society for India." But the book is in English only. History awaits the coming of the man who will explain fully and intelligibly in Chinese the principles of English grammar. What the rising generation of Chinese students sorely need to know, is English as she is parsed. The grammatical constructions of the Chinese language are so simple that the complicated forms of speech found in other tongues are to Chinese youth a deep and dark mystery.

As to laboratories for teaching chemistry or illustrating heat, light, sound, electricity, there is nothing of the sort as yet. There are no collections of specimens illustrating geology or zoology or botany. There is no library for the common use of the students.

#### CONTRACT WITH THE GOVERNMENT, STIPEND, ETC.

Students sign an agreement to serve the government for a number of years after completing their studies. They also agree in writing not to become members of any "depraved sect." This means not to join any of the secret societies which abound in China. It also refers to membership in Christian churches established in China by foreigners. Some of the students are to be sent to Tokio, some to Peking to complete their education in a government university. To those who sign the required contract and make satisfactory progress in study, a stipend of three taels a month is given.

*Holidays.*—The example of Japan in making the Christian Sabbath a legal holiday is not followed in China. The government

has not recognized the day as a holiday. But an attempt is made in this school to meet the need of a day of rest. The principle of having such a day is tacitly acknowledged as good. The 1, 8, 15, 23 days of each moon are taken as holidays. These days mark the principal changes of the moon.

*The Cost of maintaining the School* is hard to determine. My informant gave as a rough estimate \$20,000 a year.

*The School connected with the Telegraph Office.*—There is a school connected with the Soochow Telegraph Office. It is under the superintendence of the chief manager of the office. It is found in the northern end of the city. The name is fanciful. The Five Acre Field: more literally, The Five Mow Field. This school was a few years ago under very efficient superintendence. The teacher in charge, Mr. Yung, was an unusually good man. He spoke English well and was a diligent student. But he has gone to Shanghai to take part in the Kiangnan College. There are at present very few students in attendance. The number is twenty-four. One reason perhaps for the school's falling off in influence and failing to grow, is the fact that as soon as students reach a fair degree of proficiency they are drafted off to go to the Kiangnan College in Shanghai.

It is scarcely worth while to discuss the small private schools where men with scarcely a rudimentary knowledge of English nevertheless profess to teach "English as she is spoke." The teachers in these schools remind us of the story of a Chinese teacher who was rebuked by a foreigner for pretending to teach English when he was utterly incompetent to do so. The teacher earnestly refused to submit to the criticism saying, "I know down to the letter M". He was in the same category with the Japanese who had at least made a beginning in the study of English. Approaching a missionary who seemed willing to converse with him, he cleared his throat and began the conversation thus, "Good morning, Sir, Madam, or Miss," precisely as he had learned it in his book.

#### THE PRESBYTERIAN HIGH SCHOOL FOR BOYS.

The Northern Presbyterian Mission has a high school for boys conducted by Rev. J. N. Hayes, D.D. It was begun ten years ago, in 1892. Ten students have finished the course of studies here and three others nearly finished, taking their last year's course in Hangchow when Dr. Hayes was in U. S. A. English is taught. The text books are those included in the Commercial Press Series, adapted to the use of Chinese students from the text books of India. The other studies are geography (political and physical), arithmetic, algebra, trigonometry, conic sections, calculus, zoology, natural

philosophy and chemistry. The last is taught by the use of actual experiments so far as practicable with a small laboratory. There are forty-five students in the school at present. Six of these are from Christian families; the rest from heathen families. During the past ten years about twenty-five of the students have become Christians. Of those who have finished the course of studies, a few have gone to the Mission Press in Shanghai to work. Two have died. Two are studying theology. Four have been and are teaching schools on their own account. Of these one is at Kwen-san. The magistrate of that city recently wrote a letter to Dr. Hayes speaking of the young man in favorable terms. Another is in Li-li, a large town south of Soochow, where he has as pupils young men from some of the best families in the place. His salary is \$400 a year. He teaches ten months and rests during the sixth and seventh. The terms of admittance to Dr. Hayes' school are: If entered for one year, \$30; if papers are signed for four years, \$100; if for seven years, \$140. The teaching is done by Dr. Hayes and four Chinese assistants. The students are all carefully instructed in the knowledge of Christian truth. They attend daily prayers, and in the Sabbath school special efforts are made to teach them Bible truth. Some instruction in Christian truth is imparted daily by the use of books on Evidences of Christianity, etc.

#### THE SOOCHOW UNIVERSITY, 東吳大學堂.

The Anglo-Chinese School of the Southern Methodist Mission in Soochow was opened on the street called Kung Hong, November 18th, 1895. There was a demand in the city for such a school, and it was felt that the mission workers should meet the demand and endeavour to control the new education of China. The school prospered from the start. The number of pupils at the opening was twenty-five. By the autumn of 1898 it was one hundred and nine. After that, the practical deposition of the Emperor and the general change in the policy of the government caused many of the students to drop out, but the school continued to flourish, and the tuition fees received were ample to meet all the expenses of the school, including the salary of one foreign teacher. In the autumn of 1899, Dr. W. R. Lambuth, Mission Secretary of the Southern Methodist Church, was present at the Mission meeting. The educational work of the Mission was discussed, and it was decided to establish an institution of high grade in Soochow, providing for (a) an Academic Department; (b) a Theological Department; (c) a Medical Department; and also, when expedient, to establish other departments, such as Law, Engineering, etc. The Board of Missions of the Southern Methodist Church in May, 1900, approved the plan

and appointed a Board of Trustees on the field to carry it into effect. It was decided to remove the school from the Kung Hong to the T'ien Sz Tsong as a more suitable site. It was easier to obtain a large piece of ground at the T'ien Sz Tsong than at the Kung Hong, and the new site would be nearer the rest of the Methodist Mission work. Through the help of the officials a large plot of ground was secured. Liberal subscriptions were made to the enterprise by the people of Soochow and neighboring cities. In all about \$20,000 (Mexican) were subscribed. Of this about half has, up to the present, been paid in. In the U. S. A. about \$80,000 (Gold) have been subscribed. Of this about \$50,000 have been sent out. Of this \$50,000, \$30,000 have been appropriated for use in erecting the new building which has been planned with great care and is now in process of construction.

As to the name of the institution, the promoters of it have been slow to use the word university, thinking it too pretentious. But if work develops as hoped for that is the only word that will describe the school.

In the spring of 1901, just after the Boxer troubles ended, the school was opened with fair attendance, and has continued ever since.

#### COURSE OF STUDY IN THE ACADEMIC DEPARTMENT.

In the Academic Department two courses of study have been outlined: (a). A Preparatory Course. (b). A Collegiate Course.

About one-half of the work done by the students in the Preparatory Department is in Chinese and the other half in English. In the Collegiate Course the English studies will require more than half of the student's time.

In the Chinese Course the students will be drilled in Chinese history, literature, government and composition. The aim is to make them proficient in their own language. The English course is a means to an end, viz., it prepares the students to obtain a knowledge of Western learning.

The teachers in the Academic Department are:—

D. L. Anderson	Wong Mu-an.
W. B. Nance	Hsü Yu-hsin.
N. Gist Gee	Chang Ping-sheng.
R. S. Anderson	Kao Yuan-hsiang.

#### THE MEDICAL DEPARTMENT.

For many years there has been a medical school connected with the Methodist Mission. It was begun by Dr. W. R. Lambuth and has been continued by Dr. Park and others. Recently it has been under the charge of Dr. J. B. Fearn and Mrs. Fearn, who is herself

a physician. They have been ably assisted by Dr. Trawick and Mrs. Trawick and Miss M. H. Polk, M.D.

The school has sent out about thirty men and five women, well trained in Western medical science. They have, as a rule, done well in their profession, and some of them now occupy good positions.

This medical school will soon be merged into the new institution. The whole matter has been fully considered and work will begin under the new arrangement in the spring of 1903. The faculty will consist of Doctors Fearn and Trawick and two female physicians, viz., Mrs. Fearn and Miss Polk. The institution is now regularly chartered under the laws of the State of Tennessee, U. S. A., and will confer degrees in a strictly legal and regular manner. Candidates for degrees will be required to pass rigid examinations demanding a high grade of proficiency. Students seeking admission to the medical school will be required to know English well enough to read it readily. Some of those who have gone forth from the school as physicians take American medical journals and buy new books in English and keep up with the progress of modern medical knowledge. In the new building now under construction a large amount of space will be devoted to teaching science. A well appointed chemical laboratory will be provided and a microscope of high magnifying power will be included in the outfit. The medical students will be required to make full use of the advantages thus afforded for thorough work. There are ten students now in the medical department and more are expected.

#### NUMBER OF STUDENTS, TUITION, TEXT-BOOKS, ETC.

There have been in all 105 students enrolled this term. The tuition fee is \$65 for ten months, Food \$30. The series of text-books prepared by the Commercial Press on the basis of the Indian text-books are not used in the Soochow University. The books used are those published by the American Book Company. Of the students in attendance a very small proportion come from Christian families. Nearly all come from the families of the literary class. Instruction in Christian truth by the free use of the Scriptures is a marked feature of the work done. Every day begins with Bible reading and exposition, singing and prayer. Bible classes are taught on Saturday, 10 to 12 a. m., and on Sunday the students are under Christian instruction in some form from 9 to 12 a. m.

It was stated above that the sum of \$30,000 was appropriated to the construction of the new building. The balance of the \$50,000 (Gold) will be used in building dwelling-houses on the land owned by the Mission in Shanghai. These houses, built at a cost of



\$20,000 (Gold), will be rented out and the income devoted to the current expenses of the university.

#### METHODIST MISSION DAY-SCHOOLS.

The Woman's Board of Missions of the Southern Methodist Church carries on a large day-school work under the care of Misses Atkinson, Williams and Tarrant. Ten schools, containing two hundred pupils taught by native teachers under foreign supervision, represent this work. In addition to the Chinese language and literature, English and mathematics are taught. Fees are required of all pupils, except a small number of girls. Pupils who devote all the time they spend in the school to English pay \$5 a month. In these schools special attention is paid to the imparting of Christian truth by the use of catechism, Bible lessons, singing Christian hymns and learning prayers.

#### MEDICAL MISSION SCHOOL OF THE PRESBYTERIAN CHURCH (SOUTH), U. S. A.

Dr. J. R. Wilkinson came to China early in 1895 and began to teach a medical class in 1896. In this work he has labored single-handed. With restless energy and indomitable spirit he has pressed on in the face of great difficulties and now has a class of thirteen students. Their instruction has been partly theoretical and partly practical, as he makes them help him in the work of the Elizabeth Blake Hospital, which has accommodations for nearly a hundred patients in the two ward buildings; one for men and the other for women and children. There are from thirty to fifty in-patients in the wards all the time and a steady flow of day patients in the clinics. The students are of two kinds. One kind is paid by Dr. Wilkinson at the rate of \$2.50 a month at first; the rate increasing each year of attendance during the course of seven years. The majority of the students are of this class, and at first no others were thought of. But the growing reputation of the hospital has attracted another kind of students. A few young men of some of the wealthiest families in the city have come and proposed to pay \$100 a year for the privilege of learning Western medical science in a practical manner. Dr. Wilkinson's medical school, like many others, is in a formative state. The hospital is an openly and emphatically avowed branch of the great work of Christian propagandism. A foreign evangelist, assisted by a native preacher, devotes his whole time to preaching the gospel in connection with the hospital work. The students attend Christian services daily. The general plan of the school is to train men as Christian physicians and send them out to lead Christian lives among the people and thus help to build up a Christian element in Chinese society.

To train men to be helpers in medical mission work is a part and a great part of the plan. But it is not the whole of it. The object is to advance the interests of Christianity not to build up a school merely for the benefit of students outside of the Christian church. But as it is impossible to tell who will accept Christianity and who will not, it is not thought wise to reject all students who are not, on entering, professed Christians. Such a principle would break up or prevent the growth of every school in connection with mission work—academical, medical or industrial.

MEDICAL MISSION SCHOOL OF THE PRESBYTERIAN CHURCH  
(NORTH), U. S. A.

The Tooker Memorial Hospital for women and children, under the care of the Northern Presbyterian missionaries, Dr. Frances Cattell and Dr. Mary Fitch, assisted by Misses Lattimore and Moomau, has two female student-helpers. They have had excellent training in mission boarding-schools and are daily becoming more efficient under the practical and painstaking instruction of their foreign teachers.

MISSION BOARDING-SCHOOLS FOR GIRLS.

There are in Soochow two mission boarding-schools for girls. The Laura Haygood Memorial School, taught by Miss Pyle, of the Southern Methodist Mission, has been in existence, under another name, for years. The new buildings are under construction and the school will soon take a new lease of life with its new name and new surroundings and increased facilities for work.

The Sibley Home Boarding-school for Girls, under the care of Miss Elizabeth Fleming, of the Southern Presbyterian Mission, has been established and conducted for a few years and contains about twenty pupils, partly boarders, partly day scholars.

In both of these schools English, mathematics and geography are taught, either personally or under close personal supervision on the part of the foreign missionaries in charge.



## Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### *Teaching English in China.*

TEN years ago there were comparatively few of our Mission schools which gave much attention to the teaching of English. Now nearly all of the boarding-schools for boys and many of the day-schools have introduced English, and the girls' schools are rapidly following suit. Some knowledge of the English language is now considered a necessary part of the education of every wide-awake Chinese young man, and although the temptations connected with it are great, yet the arguments in its favor are so weighty that the subject "Shall we teach English in our Mission Schools?" no longer occupies a place on the programme of our educational conferences.

The question that confronts us now is, "How shall we teach English?" and educationists are beginning to prepare books adapted to the needs of Chinese students. A few years ago we were content to use the books published by the Christian Literature Society of India, mainly because they were cheap and also because they contained some good religious instruction; but now there is a demand for better books, and the Chinese are willing to pay for them.

As yet there are very few books which are really adapted to the requirements of our Chinese schools, and while we are in the experimental stage, would it not be well at least to consider the question whether there is not a better way than that of beginning with the ordinary spelling of English words? A writer in the *New York Independent* (Mr. Geo. D. Broomell) has contributed a very suggestive article on this subject, in which he advocates the use in the Philippines and in Porto Rico of the "Scientific Alphabet" adopted by the American Philological Association. He writes:—

"As a scaffold, let the schools in the Philippines and in Porto Rico be supplied with first, second and third Readers printed in this alphabet. Then teach the pupil the forty speech-sounds of our language and their invariable symbols. As soon as he has mastered these he is ready to vocalize correctly whatever is in his text-books and to write any word deliberately spoken. He can fasten on

the written page any word added to his vocabulary, and no part of the picture will be distorted by words that follow. The spoken language and the printed being in perfect accord, each will greatly aid in the acquisition of the other.

"As a sequel to this there should be a few volumes of general reading printed in this simple spelling. There could be no objection if they amounted to a small library.

"But the pupil would not do much reading before he would desire to have access to the entire field of English books, and he would very soon discover sufficient resemblance between ordinary print and that of his text-books to encourage him to take the final step. A book with the same matter in current and in text-book spelling on facing pages would furnish an inclined plane from the "scaffold" to ordinary reading, and would certainly enable the learner to go forward without a teacher's aid."

"Hon. William T. Harris, writing on this subject some years ago, affirmed that children learn to read a phonetic system and then current English in much less time than the current alone without the aid of the other. He also declared that children so taught make better scholars in everything, spelling included, because of the training of analytical power instead of mere memory, as in the ordinary method. Of the matter of spelling he said: 'It has been demonstrated by actual experiment that children will learn to spell the English language far more correctly and in one-half the time by first learning to read in the phonetic way.'"

Those who have taught the Romanized writing of any Chinese dialect and have witnessed the ease with which it is acquired by pupils of average intelligence, can realize to some extent what a boon it would be to English-speaking people if our language were written and printed in Romanized form. To learn to spell English correctly seems to some almost as difficult a task as to learn to write in Chinese character the few thousand syllables needed for ordinary composition. As the use of Romanized has been shown to be a great help in acquiring a knowledge of the Chinese character, we are quite ready to believe that what Mr. Harris has affirmed to be true in America, will be found true in China also, and that the Romanized or phonetic spelling of English would greatly help toward the acquisition of our "classical" spelling.

We should be glad to hear from our teachers on this subject, and especially from those who can give the results of actual experiments along this line.

We know that the use of Webster's diacritical marks have been a great help in teaching accuracy of pronunciation; and we are inclined to think that the use of the "Scientific alphabet" would be

even more helpful in this direction, while at the same time our teachers of English would be led to be more careful in keeping their own speech free from colloquial forms of pronunciation.

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*Meeting of the Executive Committee.*

EDUCATIONAL ASSOCIATION OF CHINA.

THE Committee met at McTycire Home, December 5th, 1902, at 5 p.m. Present: Dr. Parker, *Chairman*, Messrs Bentley, Bitton, Sites and Silsby. The meeting was opened with prayer, and the minutes of last meeting were read and approved. The names of Revs. G. F. Mosher and Geo. W. Coultas were proposed for membership in the Association and approved.

The General Editor made the following report, which was approved:—

"I have to report: 1. the purchase of 2,500 copies of the Map of the World in Hemispheres and 6,000 Wall Charts of Astronomy, Birds and Animals, at a total cost of £149.

2. In accordance with the action of the last meeting of the Executive Committee, I have consulted with Rev. G. F. Fitch and Dr. Timothy Richard in regard to the pirating of educational and other books in Shanghai. After careful discussion of the subject, we agreed that it will be well to permit the native publishers to reprint our books under the following conditions: (1). That in all cases the owners of the books to be reprinted shall be consulted and terms arranged as to payment of royalty, etc. (2). That the names, both of the authors and the owners of the books, shall be printed in the preface. (3). That the names of the printers and the publishers, together with the number of the edition, shall be printed on the title page.

We decided further to address the Shanghai Taotai, through the Doyen of the Consular Body, reporting our action and asking him to issue a proclamation embodying the same with a statement that he would uphold it in any case that might be brought to his notice."

The Committee authorized the printing of an edition of 1,000 of Dr. Mateer's General List of Technical Terms, to be bound in half cloth.

The Secretary was authorized to have printed 2,000 letter-heads and envelopes for the use of the officers of the Association.

Dr. Parker reported the purchase of maps and charts from W. and A. K. Johnston & Co., to the amount of £149, 6d. Approved.

The General Editor was authorized to prepare a Chinese catalogue of our publications and a briefer and cheaper catalogue in English.

Committee adjourned to meet January 9th, 1903.

J. A. SILSBY, *Secretary*.

A number of gentlemen and ladies had the pleasure recently of meeting Miss C. P. Hughes at the home of Dr. and Mrs. Timothy Richard and enjoyed very much an informal talk, in which she gave some of the results of her observations in Japan. Miss Hughes was on her way back to England, having spent a year in Japan studying the educational situation in behalf of the British government and also lecturing and doing other educational work for the Japanese government. We hope to give some account of her observations in next month's RECORDER.

The Records of the Fourth Triennial Meeting of the Educational Association of China are now published and ready for distribution. The price is \$1.50; members can procure copies for \$1.00. A carefully prepared Index adds greatly to their value. The book is for sale at the American Presbyterian Mission Press, and is well worth a careful study by all interested in educational work among the Chinese.

## Correspondence.

THE SCRIPTURE UNION IN CHINA.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Kindly allow me through your Correspondence columns to bring before the notice of your readers the Chinese Branch of the Scripture Union for Children and Young People in connection with the Children's Special Service Mission. (The Chinese name of the Union is 讀聖書會.)

The lists of readings for the Chinese year, commencing January 29th, 1903, and concluding February 15th, 1904, have already been issued, but further supplies, or sample copies for those who may not have seen the Readings, also 1903 portions in English,

picture leaflets in Chinese, etc., may be had on applying to the undersigned (address, 18 Peking Road, Shanghai)

We lost a number of members in 1900, but we are glad to report a growth in numbers and vital interest. Encouraging letters are frequently received from different parts of China. For instance, a London Mission worker from Peking writes how "members have expressed the great advantage they have derived from the systematic reading of the Bible," and a letter from a China Inland Mission station in far Kansuh says: "Tsin-chow S. U. send greetings, and each Sunday remembers other parts of the world's S. U. in prayer."

Yours truly,

GILBERT MCINTOSH.

## Our Book Table.

"Is There Anything in It?" Some After-crisis Vindications, by Gilbert McIntosh. Shanghai: American Presbyterian Mission Press. Price 30 cents. (London: Morgan and Scott.)

Mr. Gilbert McIntosh has followed his earlier pamphlet on "The Chinese Crisis and Christian Missionaries" by another of a similar character, covering about eighty pages and embracing eight chapters. It is called "Is There Anything in It?" and gathers up a variety of testimonies to the value and permanence of missionary work in China, the contemplation of which, either by critics in China or in the home lands, cannot fail to be a service to the cause of truth. It is only when these testimonies are collected that one realizes how numerous and how weighty they actually are, covering as they do almost every point which is made against mission work. We should be glad to see Mr. McIntosh's booklet circulated by the thousand in the home lands of all the missionaries in the empire, and it might be a wise investment to distribute copies judiciously at strategic points. Try it, and see.

A. H. S.

### "E PUR SI MUOVE."

The following is a translation from a native contemporary:—

Why is China less powerful than other nations? China is less powerful and less progressive than other nations, because the Chinese do not know well how to use the alphabet, and therefore too much time is wasted in studying. The more quickly a word can be found in the dictionary, the more quickly a language may be learnt. In Western languages words are found quickly by means of alpha-

bets. Chinese also have an alphabet, but they do not know well how to use it. Many Chinese teachers have Kanghi's Dictionary, but on account of the trouble, delay, and uncertainty in counting strokes, they seldom use it. It takes so long to learn Chinese characters that no time is left for studying other sciences. There is now a method by which Chinese also can, as quickly as Westerners, find characters without counting strokes. This method costs four dollars, and may be learnt in four hours. It is called: "Poletti's Chinese and English Dictionary" and it is sold at the Presbyterian Mission Press, Shanghai.

We drew attention to this method when reviewing Mr. Poletti's Dictionary in 1889, and we note that the Chinese are now appreciating its value.—From *North-China Daily News*.

西洋歷史教科書。2 Vols. Published by the 商務印書館, Commercial Press. Price fifty cents. Sold by the Presbyterian Mission Press. Translated by Japanese and printed by Chinese.

A History of the West by Orientals, beginning with ancient times and ending with a general review. It evidently intends to be impartial. European history cannot be correctly written without mentioning Genesis, the Jews, Jesus, the Apostles, Luther, and Calvin. Instead of performing laparotomy on the statements of this history we will recommend the book to every well wisher of China, especially to missionaries. It represents a wonderful independent movement towards the truth by Chinese. How different the beginning from our 天地萬物從那裡來的! 地球起原之說分爲三節曰



星露說曰太陽系曰人類之始祖, The Nebular Hypothesis, Solar System and The Progenitors of Mankind! America is included in 西洋.

Even the title is startling.

From the same Press another volume is sent to us, 理財學精義 (政學叢書) Economics, Governmental Series. Price forty cents. This is also worthy of careful study. As a commentary on the circulation of Western books in Shanghai (and Shanghai is the epitome of the new China) the fact may be stated that an intelligent Chinese gentleman experienced great difficulty in finding a copy of the Four Books in the native book stalls of this metropolitan centre.

S. ISETT WOODBRIDGE.

The China Mission. The Mission of the Church Missionary Society. By the Ven, Arthur E. Moule, D.D. London, Church Missionary Society, 1902. Fourpence.

Following are the contents :—

*Introduction.*

Part I.—China as a Mission field.

- I. Size and population.
- II. Scenery and Productions, Habits and Customs.
- III. History.
- IV. Literature.
- V. Education.
- VI. Religion.
- VII. Language.
- VIII. The Term Question.
- IX. The Opium Trade.

Part II.—Mission Work in China.

- I. History of Missions.
- II. C. M. S. Work in China.
- III. Anglican Bishops in China.
- IV. The Missionaries at Work.
- V. Bible Translation and Distribution.
- VI. "It will come."
- Chronological Table.

As only sixteen of the seventy pages of this valuable book directly

concern the work of the Church Missionary Society, it will be of general interest. The consummation of the chapters is an exhibit of a tempting field for missionary activity and a rare opportunity for the church. Each page declares the author's love for the Chinese people, and everybody loves Archdeacon Moule. He must have been in England and homesick for China when he thus pictures the fresh beauty of Mid-China midsummer :

"Overhead is the arch of the blue summer sky, broken only by the white masses of the thunderstorm still far away on the northern horizon. The groves of graceful bamboo are swept and swayed by the strong southerly monsoon; and far down in the plains there are breadths of golden grain ready for the sickle—yellow reaches intersected by the lines of 'pride of India' or 'willow which mark the water courses.'"

Gracey of course, is responsible for the following: "Chinese cities, as a rule, are walled; and the number of these is sometimes reckoned at 17,000."

S. ISETT WOODBRIDGE.

Paraphrase of First Corinthians, in Simple Wên-li. By Rev R. H. Graves, D.D. Twenty-nine leaves. Price seven cents a copy. Published by the China Baptist Publication Society, Canton, China.

What the Chinese need is light, more light on the Bible and from the Bible. And none need it more than the native preachers. To meet this need Dr. Graves recently made a Paraphrase on Romans. The production of this volume on First Corinthians is a continuation of the good work. It is not a commentary. There is no long labored introduction. The deep Wên-li Preface, reproduced in the exact style of the Chinese friend, whose far-fetched classic allusions are matched by his free-handed pen-

manship, is conspicuously absent. Some of these Prefaces remind one of the criticism made by an American divine on a clerical brother who "could go down deeper, stay down longer and come up drier" than any other man he knew. This little book sets forth in a clear cut manner the meaning of the Epistle, and from its style, strong, simple, unpretending, the reader would imagine that some earnest spirit stood by the author during his work, ever saying, "make it plain."

The gist of the Epistle is concisely stated in nine points: (1) Introduction. (2) Strife. (3) Disorders in the Church. (4) Marriage. (5) Meats that have been offered to idols. (6) The Lord's Supper. (7) Spiritual gifts. (8) The Resurrection. (9) Personal messages.

In the ninth verse of the first chapter, Dr. Graves finds the central idea of the Epistle, viz., the Believer's Fellowship with Christ. Using this as a thread of gold on which to string Paul's gems of thought, the main teachings of the Apostle are thus enumerated: Fellowship with Christ—(1) Hindered by mutual strife. (2) Illustrated by baptism. (3) Begun in effectual calling. (4) Consists essentially in receiving the Holy Ghost. (5) Perfectly attained by none. (6) Made impossible by personal impurity. (7) Inconsistent with a litigious spirit. (8) Hindered by eating things offered to idols. (9) Not hindered by marriage. (10) Should lead believers to support their teachers. (11) Must be real, not merely nominal. (12). Takes many forms. (13) Illustrated by the Lord's Supper. (14) Manifested by spiritual gifts. (15) Necessarily produces love. (16) Necessarily involves the resurrection of the body. (17) Bears fruit in benevolence.

After this analysis comes the paraphrase itself, which is exceedingly helpful to the reader.

JOHN W. DAVIS.

A Maker of the New Orient. Samuel Robbins Brown. By William Elliot Griffis, with many illustrations. Fleming H. Revell Co., New York and London. Price \$1.25 (gold) net.

Dr. Griffis is already well known for his several books on Japan, notably "The Mikado's Empire;" "Japan: its History, Folklore and Art," etc., and now we have this latest production of his pen, setting forth the life of one of the pioneer missionaries to both China and Japan. Dr. Brown arrived in China in 1839 and spent about eight years in Macao and Hongkong, and began a work which has been far reaching for good in its influences for the regeneration of China. Mr. Griffis does not write as freely and interestingly about Dr. Brown's work in China as he does about that in Japan, and this is explained by the fact that he himself lived in Japan and was there brought into personal contact with Dr. Brown, while the time spent in China was a matter of mere history.

Failing health compelled his return to the U. S., where he remained for some time, engaged in pastoral and educational work until called to undertake pioneer work in Japan.

Dr. Brown was preëminently an educationist, and as such believed that the great hope of missions lay in raising up an educated ministry, and, for the country, in laying the foundations of Christianity deep in the hearts of young men who would eventually become the molders of a new government and the power that should help mightily in setting the nation in a place of honor among the nations of the earth. He had a happy faculty of attaching his pupils to himself, so that they seemed never to forget him, no matter how widely separated in time or distance.

One of the most interesting incidents given in the book is that of Rev. Okuno Masatsuna, of

whom it is narrated before his conversion that "he went through the dreadful penance of standing naked in midwinter before the gods of each shrine and pouring cold water upon his person, hiring proxies to do the same in his behalf in different places. In fifty days he had made ten thousand douches, having fasted sometimes for seven days, eating absolutely nothing and only sustaining life by drinking water. Sometimes he would go in weakness so great that he would require a friend or two to hold him up as he crawled slowly along, and then, standing before the door of the shrine, poured bucketful after bucketful of water cold as ice over his head until his skin turned black, and his emaciated body was scarcely able to keep him from falling. When his bamboo tallies were all used up, showing that his vow was fulfilled, his friends would help him to go to some house, and seating him by a charcoal brazier, persevered in restoring the vitality of his poor, almost frozen body." This man subsequently became a most devoted as well as eloquent and able minister of the gospel.

Perhaps the crowning work of Dr. Brown was that of Bible translation, in which he had the joy of witnessing the completion of the entire New Testament, although not able to finish the work before finally leaving the field. He was compelled to return to the U. S. for the last time in 1879, and quietly fell on sleep in 1889.

#### REVIEWS BY A. H. S.

*My Dogs in the North-land.* By Edgerton R. Young, author of "On the Indian Trail", "The Apostle of the North", "Three Boys in the Wild North-land", etc. F. H. Revell Co. September, 1902. Pp. 285. \$1.25 (gold) net.

We strongly advise any of our readers who observe the rule of having the children go off to bed at nine o'clock, sharp, not to allow

the volume of Rev. Edgerton Young, giving stories of his marvellous dogs in the country of the Cree Indians, to find entry into their well-regulated homes. In that case not the children only but the parents of the children will be demoralized up to the time that the last page has been turned. Dr. Young is the author of two (or more) previous volumes, already reviewed in these columns, but this one will probably command an even wider circle of readers. There is a frequent suggestion of repetition, as if the separate chapters had been originally published in journals, but this is a minor defect in comparison with the absorbing interest of the almost intelligence of the good and bad canines here made the subject not only of characterization but almost of biography.

*Soo Thah.* By Alonzo Bunker, D.D. With an Introduction by Henry C. Mabie, D.D. Revell Co. August, 1902. Pp. 280. \$1.00 net.

The author was for thirty years a resident among the Karens, and is expert in the lore of the hill-men of Upper Burmah, about whom this story is told. The slight thread of story, illustrated by descriptions of customs and scenery and historical incidents, is connected with the life of the lad whose name is a part of the title and who was one of the earliest to adopt Christianity at its sudden advent. This story cannot be too often told, and it is one adapted to muzzle the oft-repeated challenge that Christianity can do nothing for the degraded non-Christian peoples. This volume ought to find its way into Sunday Schools in the home land, and will have a certain interest in any land. The experienced missionary will find a great many places where it will appear to him that there might with advantage have been fuller explanations and more detailed

adjustments of the various sections, but these are minor matters, and should not detract from the general value of the fresh and vital narrative. It is not customary for novels to be furnished with a map for the edification of the reader as to the geography of the scenes described, but in a book of this kind the absence of it is a distinct and an unfortunate defect.

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Electricity and its Similitudes. The Analogy of Phenomena, Natural and Spiritual. By Charles H. Tyndall, Ph.D., S.T.D., Associate Member of the Am. Institute of Electrical Engineers and Member of the N. Y. Electrical Society. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh. August, 1902. Pp. 215. \$1.00 net (gold).

Dr. Tyndall is a graduate of William's College and of Auburn Theological Seminary, and has studied in the universities of Bonn and Berlin. At the present time he is the pastor of the Reformed Church in Mt. Vernon, New York, and has been especially successful in preaching 'object sermons'. He has already published two volumes in this line, and the present one is fully worthy of its predecessors. It deals with the phenomena of electricity, with which most of us have but an imperfect and casual acquaintance, from the standpoint of one familiar with both facts and theories, and deduces resemblances between these physical manifestations and those laws of the spirit which really rule the universe. The book thus opens up a world which to many will be as fascinating as it is new. It bears some resemblance to Prof. Drummond's "Natural Law in the Spiritual World", and yet is quite different.

The reading of these chapters can scarcely fail to stimulate faith, and should prove a wholesome tonic in a day of general indifference to spiritual truths.

By Order of the Prophet. A Tale of Utah. By Alfred H. Henry. Illustrated by E. S. Paxson F. H. Revell Co., Chicago, New York, London, and Edinburgh. June, 1902. Pp. 402.

The author of this novel is a Methodist clergyman, at present stationed at Butte, Montana, but formerly resident in Salt Lake City for five years. He has assimilated the underlying assumptions of Mormonism and has familiarized himself with its earlier history, so that his tale, which is laid in the early fifties, is a semi-historical sketch of the means by which this unique delusion has rooted itself in most of the Christian countries of Europe, and has thence been transferred bodily in the form of a Latter Day Church to the wilds of Utah beyond the Rockies. There are probably not many persons who have the information requisite to comprehend the dense mystery by which this surprising result has been not only achieved, but by which Mormonism, in the face of railways, immigration of gentiles, and the most vigorous efforts of the U. S. government, has contrived to establish itself as a combination of the Anaconda on the land and the Octopus in the sea. This volume is a realistic and an obviously truthful depicting of the psychology of the victims and the victimizer, tracing the progress of its central character from an English home of refinement through the various stages of illusion, delusion, alarm, dread, despair, and final escape under romantic conditions. No one who takes it up will fail to finish it, and its circulation in regions where the 'missionaries' of this strange perversion of the best and the holiest are most successful, might perhaps stop here and there a sacrifice, but would probably fail of any widespread results.

The author has resisted the well nigh overpowering temptation to moralize, to denounce, and to philosophize, and lets the story tell itself, as it is abundantly able to do. The U. S. price is \$1.50.

*In Preparation.*

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Milner's Egypt ...	S. D. K.	History of Modern Peoples ...	Rev. W. G. Walshe, S. D. K.
Life of Akbar ...	S. D. K.	A School Geography, by Herbertson ...	Rev. W. G. Walshe, S. D. K.
Twentieth Century Physics ...	S. D. K.	Sun, Moon and Stars, Agnes Gilberne ...	Rev. W. G. Walshe, S. D. K.
Twentieth Century Chemistry ...	S. D. K.	Life of George Müller. Rev. F. W. Baller, C. I. M.	Miss White.
Story of Geographic-al Discovery ...	Rev. W. G. Walshe, S. D. K.	Via Christi ...	Miss White.
Growth of the Empire ...	Rev. W. G. Walshe, S. D. K.	Fabiola, a Tale of the Catacombs (Mandarin Revision of Wên-li) ...	S. D. K.
Wallace's Russia ...	Rev. J. Miller Graham, Manchuria, for S. D. K.	Professor A. B. Bruce's Kingdom of God, or Christ's Teaching according to the Synoptical Gospels ...	S. D. K.
Latest Russian History ...	S. D. K.	Andrew Murray's Spirit of Christ (Mandarin) ...	S. D. K.
Man and his Markets ...	S. D. K.	Andrew Murray's Abide in Christ ...	D. MacGillivray.
Commercial Geography of Foreign Nations ...	S. D. K.		
Economics of Commerce ...	Rev. E. Morgan, Shansi, for S. D. K.		
Book of Sir Galahad. Rev. W. G. Walshe, S. D. K.			
White's School Management ...	Miss G. Howe, for S. D. K.		
Principles of Western Civilization ...	Rev. D. S. Murray for S. D. K.		
Little Lord Fauntleroy ...	Miss White, Chinkiang.		

Rev. G. W. Greene, of the American Baptist Mission, Canton, writes that he is preparing "Suggestions on Preaching to the Heathen" and "Christian Ethics." Rev. C. W. Allen, of the Wesleyan Mission, Hankow, writes to say that he is translating Bunyan's "Grace Abounding" into Easy Wên-li.

**Editorial Comment.**

As we pass into 1903 and enter upon our thirty-fourth volume we wish all our readers

**A Happy New Year.**

Standing on the threshold of a new year and busily engaged in planning for useful participation in the inevitable developments of missionary effort, it is natural and wise that we look backward and glean some suggestive lessons from the past year's events that will guide us in the year on which we have entered.

Whilst last year may be characterized as a year of progress there were apparent elements of retrogression on which many gloomy prognostications have been based. It is true that the Court returned to Peking in gorgeously decorated trains and along miles of troop-guarded city streets, that the Empress-Dowager issued good edicts and granted kindly audiences, that a German railway was opened to Wei hsien, that the British commercial treaty was signed, that

success attended Dr. Richard's journeyings in connection with Shansi University, that young ladies belonging to distinguished families among the gentry and literati of Kiangsu province have been sent to Japan for a course of three or four years' education; but we cannot overlook the rebellion in Kuantung and Kuangsi, the killing of Messrs. Bruce and Lewis in West China, the unpleasant rumours from the north-west in connection with Tung Fu-hsiang, the dismissal of the faculty of Peking University and the conflict of the new education with Confucianism.

\* \* \*

WE might have given a longer list of retrogressions and transgressions, but these are sufficient to remind us of much that has caused many to have gloomy forebodings. So far as we have been able to perceive, however, the missionary is not easily cast down. In the midst of continual reminders of deep-rooted aversions and antagonisms, and cognizant of native conservative tendencies, he remembers his message, he knows that the heaven is working. It is worthy of note that the most optimistic of our missionary workers are most cognizant of the more serious and ominous phases of the problems ahead of us. It is also characteristic of missionary discussions that when there is a tendency to express views tinged with black pessimism and fearful of volcanic fires, there are always those ready to point out the brighter phases. This year certainly ought to be to all of us a happy year of grand opportunity. In these days of intellectual

and political ferment the door is open as never before for the missionary worker.

\* \* \*

ONE of the brighter events of last year was the meeting of the Committee on Presbyterian Union. It is well that divisions in the same denominations should be merged into one before any attempt is made towards the organic union of the whole missionary body. And so it is pleasing to observe the manner in which the different tribes of Presbyterians in China have lately been coming together. While complete organic union has not yet been attained among them, a long step has been taken in that direction. Union is in the air, and, better, it is in the hearts of many of the missionaries. It may seem utopian to some, but we wonder if it is so in reality, to think of one united church of Jesus Christ working together for the salvation of China. But in many respects it looks as if the trend of modern church history were leading that way. There has recently been formed in Shanghai an Association of Chinese Christians, for the most part men of education, and some of them men of means, for the purpose of bringing about a closer union between the Christian workers in the different denominations, and also with a view to active and united work in propagating the Christian religion among their fellow-nationals.

\* \* \*

It is commonly conceded that denominational lines are much more loosely drawn on mission fields than in the older Chris-

tian countries. But among our Chinese Christians the lines are even still more lax, and there is very little denominational pride among them and almost nothing akin to sectarianism. Hence we believe that as Christians multiply there will be more and more a tendency to oneness, with little care for that denominational spirit which is so characteristic of the Westerner. And why should not the missionaries rejoice that it is so? Essentials in doctrine and right living are all important. We find both under every Protestant mission working in China, though with difference of expression. Shall we not rejoice in the letting down of bars and the closer fellowship of all that truly bear the name of Christ?

\* \* \*

As many of our readers may be interested in the Union referred to above we print the following from the first circular:—

“We, the Chinese Christian members of all the Protestant churches of Shanghai, wish to form ourselves into a Society to be known as ‘The Chinese Christian Union.’

The object of our Union is to bring together frequently the members of all the Chinese Protestant churches for prayer and supplication to our heavenly Father on behalf of ourselves and our beloved countrymen, and to remind ourselves constantly of our imperative duty to God and our obligation to our race.

It is, therefore, high time for us (Chinese Christians) as true followers of our Lord and Master Jesus Christ to be up and doing. For we have no more time to lose. He has done all that was possible for us in giving His precious life upon the

shameful cross as a holy sacrifice and ransom for our sins; and we, on our part, should try to do our duty by helping one another to live a better and higher Christian life and to assist our Western Christian brethren to carry out the command of our risen Saviour and Redeemer, who says, ‘Go ye into all the world and preach the gospel to every creature.’”

\* \* \*

A PERUSAL of the Chinese circular emphasizes the fact that this is a native work for the Chinese. We note that it is proposed to have a central committee in Shanghai, to publish a newspaper, to select a wise and earnest man to explain the idea of the Union to Christians in important centres, to send a consecrated native worker into the interior, to send a letter to officials, etc. We need hardly be surprised if in the beginning of such a native work there are elementary crudities, mistaken ideals, failure to recognise what already is being done, and, possibly, mistakes, but we must remember that the man who never makes mistakes frequently fails to accomplish anything.

\* \* \*

WE are glad to report the tentative beginning of a Union Presbyterian Theological Seminary. After much discussion, of which readers of the RECORDER are aware, definite action has been taken, resulting in the organization of two classes, junior and senior, who have begun work in theological study in Soochow under the care of the American Presbyterian missionaries. For several years the missionaries of the Presbyterian Church (North) have had



classes of six or eight students, who have had regular instruction by Messrs. Lyon and Garritt. The course of study has been three years for each class. The present arrangement is a continuation and extension of that plan.

The school now contains eight students of the Northern Presbyterian Mission and six of the Southern. The teachers are: Messrs. Lyon, Garritt and Davis; the last mentioned being a member of the Southern Presbyterian Mission. In addition to the fourteen regular students there are three irregulars, making seventeen in all.

The students eat and sleep at a street chapel on the North Street, Soochow, near the great pagoda. Recitations are held at the residence of Dr. Davis. The chapel premises were fitted for the use of the students; furniture, cooking range and utensils were provided, a cook employed, and the young men elected a steward from their own number and have an eating club, the expenses of food consumed being met by themselves.

In the class room the Bible in the Mandarin dialect is used, but as teachers and students are all from the region south of the Yang-tsze River, no attempt is made to restrict any one to the use of the Mandarin language. Each one speaks in the language which he is accustomed

to use. Although the students represent a wide area, including Kiang-yin, Soochow, Ka-shing, Hangchow and Ningpo, no practical difficulty attends this plan.

Those in charge recognize the fact that the work is tentative and temporary—December, 1902, to May, 1903—and no plans have been formed with regard to making the school permanent.

\* \* \*

THAT comity in mission work is making constant progress is evident from what is being done in the Philippine Islands. Says the New York *Independent* of November 6th:—

A fine example of the newer methods of comity in mission work appears in the *Evangelical Union* of the Philippine Islands, which has been in existence now for over a year. All the Protestant missions, except the Episcopal, are members of it, and the missionaries of that denomination hesitated to join until their bishop should arrive. The territory is divided between them, so as to avoid clashing, and the churches all have the same name—*Evangelical Church*—whether supported by Presbyterian, Methodist, Baptist, United Brethren, or Disciple Boards. There are twenty-six ordained American missionaries employed and three physicians, also 1,634 communicants and 3,300 candidates. This Protestant activity will have an excellent reflex influence in the Catholic Church there.

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## Missionary News.

### *Leper Work in Hing-hua, China.*

Our work began among the lepers over twenty years ago when a Christian brother became a leper.

He carried his love for Christ and Christ went with him into his exile. Earnest and efficient were his exhortations. At one time there were twenty Christians in that leper village.

The old man grew feeble, his voice failed, his eye-sight was almost gone.

The work languished as the Christians were gathered home one by one. When we came here twelve years ago, there were but three or four Christians living. Among them was the sister of the earnest old man who had led these to Christ. We attended the funeral of one of the Christians on the steps of an idol temple. The old man, with the light of eternity shining on his distorted face, plead for a chapel and preacher for his people. He lived to see the chapel finished and a preacher appointed, then he went home with joy and victory.

The preacher, who was not a leper, worked several years, then died, not having received any hurt from preaching the gospel to lepers. Another earnest brother offered his services, and is still working efficiently.

We opened a day school for girls and women, furnishing dinners to the pupils. It was first taught by the Christian sister who had learned in girlhood in her Christian home. When she died we feared the work might cease, but God had had already prepared a teacher, a leper literary man who had become a Christian. We have at present eighteen pupils. Many who have here learned of Christ have already entered into rest. We have rescued four untainted children, and there are others we hope to save before they contract the disease, but we must bring the mothers to feel the touch of Christ-love, to overcome human selfishness, and aid them in solving the problem of daily bread.

The demand now is to enlarge our work by opening a home and school for women and girls. We need this to give them a safe place, healthful employment in their own gardens, train them in Christian

doctrines and living, that they may teach their sisters in the leper villages of Christ.

This home would be a safe refuge from the corrupt leper village life and the degradation of road-side beggars. We can open this work with a comparatively small outlay.

Will not our fellow-missionaries pray for this work and help as God leads you?

Your sister in Christ,

ELIZABETH F. BREWSTER.

Mrs. W. N. BREWSTER,

Hing-hua, China,

Fukien Province.

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Rev. R. T. Turley writes from Moukden stating that examinations had not been permitted in the provincial capital, but they had been held in a prefectural city, at which the Literary Chancellor, a Hanlin, about thirty years of age, boldly set papers on geography, etc. and "plucked" (rejected) a number who in their essays on the "causes of the troubles in 1900," stated that the missionaries were the cause; and this in the face of many leading Manchus who think otherwise.

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Dr. John, of Hankow, writes us as follows: "I am sending you a copy of the Chapel Rules of the L. M. S. in Hupeh and Hunan. They are being hung up in all our chapels. The Hupeh Governor has ordered 100 copies to send to his local authorities. The Taotai has also ordered some tens of copies. Both have expressed their great satisfaction with these Rules, I think it would be well if all the Missions would adopt similar rules." The Rules are as follows:—

堂章會各音會敦福倫

- 一、設堂之意，即欲宣傳福音真道，勸人悔改，信主耶穌，使人生前得為善人，死後歸天，得享永福。
- 二、有人來學道，須切心向善，若無向善之心，必不收入。
- 三、人來學教，或因有訟事，或因與人爭論，或因別有私事，求助於教會，並非為道而來，必不收入。
- 四、有人來學道，或問道，本堂並無取錢之規，惟奉教之人，無論學友教友，均宜樂捐，以助本堂經費。
- 五、人欲入教，必會晤牧師，若未與牧師會晤，其名未登於簿上，不可自以為奉教之人。凡欲入教者，學道受試，必須數月至少六月，始可受洗而稱為教友。
- 六、奉教之人，無論學友教友，必為良民，違例納糧完稅，鄉間有神賽會，演戲燒香，及凡與耶穌真道不合之事，皆不可出錢助資。
- 七、不可在堂內辦理世事，除道中之事，及一切有關教會之事而外，不可在堂內談論。
- 八、奉教之人，無論學友教友，必勤守禮拜，不可停止會集。凡在堂聚會禮拜，均有一定時刻，各須按時而來，亦當每日在家看聖經，聚會禮拜。
- 九、教友聚會禮拜之時，若外教人自願來堂亦可，惟在堂內聽講，必須肅敬，不可東瞻西望。彼此談說，亦必俟禮拜畢後，方可出堂。
- 十、奉教之人，宜和睦鄉里，若實有為道受逼迫之事，宜先行設法調和。若萬不能調和，牧師教士必查明，確然後核辦。若教友背理，教會不得偏護。
- 十一、奉教之人，當以無爭訟為美。若有訟事，具稟到官，萬不可冒用教堂之名，亦不可冒用牧師教士之名。此乃各人己事，教會不能代管。具稟到官，宜照常例，不可用教民字樣。
- 十二、或學友或教友，若在教士前求其幫助訟事，教士萬不可允。從更不可受人之賄，如有受賄之事，一經查出，定行革職。即學友教友，實係為道受逼迫，亦必先與牧師商議，教士不得擅自控告。
- 十三、入教之後，若暗拜偶像，或有賭博吸食鴉片，以及與道不合之諸事，必先勸其悔改，設善法以救之。若仍不悔，則革出教外。
- 十四、若教友有得罪教友之事，或有不和睦之事，當告知本堂教士執事等，為之解勸。凡屬教友，萬不可向教外人論教友之長短。

敬勸眾教士眾教友，以此諸條為最要，謹遵不違。若能如此而行，則教會必為聖潔之教會，而上帝因此教會，亦必獲榮矣。

# Missionary Journal.

## BIRTHS.

- At Ichang, November 21st, the wife of Rev. K. W. ENGDAL, L. M. S., of a son.
- At Ichang, November 25th, the wife Dr. Geo. F. STOOKE, C. S. M., of a daughter, Winifred.
- At Tsou-p'ing, Shantung, December 14th, the wife of A. ERNEST GREENING, E. B. M., of a daughter.

## MARRIAGE.

- At Shanghai, December 19th, Dr. CHARLES H. LYON, A. P. M., Chi-ning-chow, and Miss EDNA P. VAN SCHOICK.

## DEATHS.

- At Wei-hai-wei, December 2nd, ROBERT, infant son of Dr. J. Norman Case (unconnected), aged eleven months.
- At Nanking, December 4th, JULIA B. ESTES, wife of Rev. Wilbur A. Estes, A. F. M.

## ARRIVALS.

- At Shanghai, November 10th, Rev. E. E. AIKIN (returning), wife and two children, Miss B. REED, Mrs. H. P. PERKINS and two children (returning), Dr. F. F. TECKER and wife, all for A. B. C. F. M.; Rev. W. H. MILLARD and wife (daughter of Rev. J. P. Adams), A. B. M. U., Hangchow.
- At Shanghai, November 16th, Mrs. PLUMMER and child (wife of Dr. Plummer, F. M. M., Wenchow).
- At Shanghai, November 17th, JAS. SMITH, wife and two children (returning) and Mr. LARRAWAY, C. and M. A., Central China; J. F. GREGGS, M.D. and wife, A. P. M., Peking.
- At Wuchang, November 16th, Mr. and Mrs. HENRIH SEYFFARTH, Mrs. GJERSINE JOHNSEN (returning), Mrs. ANNA BERG, Misses HILMA BÖRGESON, KLARA IMLAND, PAULA MATHISEN, Messrs. Y. ALMBERG, O. BORTHESEN, CHR. ENGLAND, RICHARD OLSEN, THRO. SKRAASBAD, O. ESPEESGREN, K. SOMSAT, C. HELLAND, A. STEROLD, P. EIKREM, for Swedish M. S.
- At Hongkong, November 21st, Rev. and Mrs. S. R. WARBURTON, A. B. M. U., Swatow; and Rev. P. W. PITCHER, A. R. C., Amoy.
- At Shanghai, December 1st, A. E. and Mrs. EVANS and three children, A. H. and Mrs. BROOMHALL and two children, JOHN SMITH and three children, W. H. and Mrs. WARREN and child, and Miss H. DAVIES (returning), for C. I. M.;

Misses R. B. LOBENSTINE (returning), ROSE HOFFMAN, A. P. M., Hwai-yuen, and EDNA P. VAN SCHOICK, A. P. M., Chi-ning-chow, Rev. J. WILSON (returning) and wife, Dr. M. R. CHARLES (returning) and wife, M. E. M., Central China.

At Shanghai, December 3rd, GEO. H. SEVILLE, B.A. and WM. J. HANNA, for C. I. M.

At Shanghai, December 13th, J. A. BEAM, M.D., and wife, Rev. W. A. REIMERT and wife and Miss S. E. ZIEMER, for Reformed Church Mission, Yo-chow, Hunan.

At Shanghai, December 14th, W. G. and Mrs. BOBBY and two children, Miss EVA PALMER (returning), from England, E. FRÖHLICH and Miss BRUNSCHWEILER (returning), from Germany, and Miss E. H. A. SPILLER, from Australia for C. I. M.

At Shanghai, December 17th, Misses L. HASTINGS, F. L. COLLINS and E. A. OGDEN (returning), EDITH M. ROWE, ROXIE H. WOOD, and F. G. JENNINGS, from America for C. I. M., Rev. CARL P. METZLER, A. P. M., Shantung.

At Shanghai, December 19th, Rev. S. COULING, E. B. M. (returning).

At Shanghai, December 23rd, D. E. HOSTE (returning) and ALBERT W. LARGE, from England for C. I. M.; Rev. D. H. DAVIS, S. D. B., Shanghai, Mr. and Mrs. HOPE GILL, C. M. S.

At Shanghai, December 27th, Mrs. A. R. SAUNDERS and two children, T. A. S. and Mrs. ROBINSON, J. and Mrs. GRAHAM and two children, Misses G. M. MUIR and L. SEYMOUR (returning), from England for C. I. M.; Rev. W. TREMBERTH and wife, Dr. L. SAVIN and wife, B. C. M. (returning).

At Shanghai, December 28th, Misses B. SMITH and E. B. BOARDMAN, Mrs. A. SYKES and daughter, S. P. M. (returning).

## DEPARTURES.

From Shanghai, November 6th, Misses E. METCALF and SHEWING, C. M., Ningpo, for England.

From Shanghai, November 17th, Mr. A. L. SHIER, wife and child, A. B. S., for U. S. A.

From Tientsin, November 22nd, Mrs. M. BEAUCHAMP, C. I. M., for England.

From Shanghai, December 6th, Dr. G. W. GUINNESS, C. I. M., for England, via America.

From Shanghai, December 9th, Mrs. F. G. SHIPWAY, E. B. M., for England.

